

RABBONI;

Mary Magdalens
Teares,

Of } Sorrow,
 } Solace.

The one for her Lord being lost.
The other for Him being found.

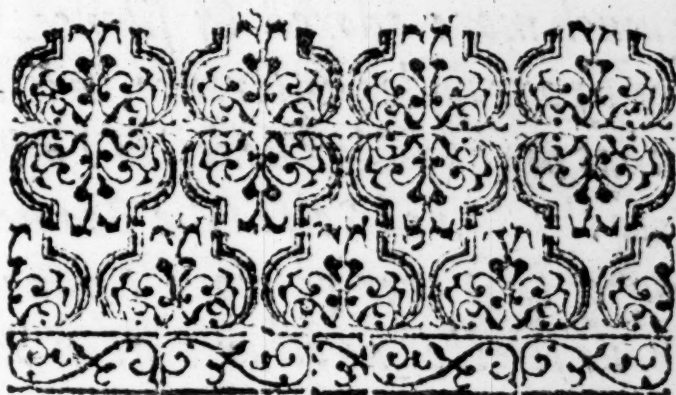
In Way of { Questioning.
 } Wondring.
 } Reioycing.

1. Quest. *Whether it were Hee.*
2. Wond. *That it should be Hee.*
3. Reioy. *That indeed it was Hee.*

Preached at S. Pauls Crosse, after the
Rehearfall, and newly reuised
and enlarged :

By *Thomas Walkington*, Doctor in Diuinity,
and Minister of the Word at *Fulham*.

L O N D O N,
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at the signe of the Kings Head. 1620.



To
RABBONI:
My deare Lord and
Master, my soueraigne
Sauour I E S V S.

IF all our limbes, ô Lord,
were turned into
tongues, they all were
far unfit, and most
unable, to limbe and pencill
forth thy praises, to pay their due
debt of dutifull thanksginings, for
all thy gracious mercies and deliue-
rances: Thy heauenly worth may be
A 3 much

The Epistle

be much more adored by silence,
then by our ruder utterance, In lieu
of that my humblest deuotion I owe
vnto thy Sacred Selfe (the Beame-
ling of that ever-glorious Sunne)
I haue selected no other Patron, but
Thee, 'o Lord, my sole Aduancer,
whose deuoted (though unworthy)
Chaplain I euer wish to bee : To
whom I dedicate and consecrate
these few lines, the true copy of my
loyallest affections, the Widowes
Mite, this poore Corban, which I
cast into thy Treasury, not out of su-
perfluity, but meere penury : desi-
ring to bee enriched with thine a-
bundant mercy.

I am (o my Rabboni) obliged
much more : I owe my selfe, and
that Ile pay, and would pay more,
if more I had : but all I haue, and
all that is within me, praise thy holy
name.

The good things, o Lord, I haue
recei-

Dedictory.

receiued of thy bounteous hands of
mercy, I merit not, and the evils
which I haue not receiued at thy
band of Iustice, I doe deserue : O
let mee partake of the sweet infla-
ence of thy blessings, from the mount
Gerisin, and free me from thy cur-
ses on that mount Ebal.

I aime not at the guerdon of this
respectlesse world, the mouldring
rubbidge and remainder of our fall,
the defaced Embleme of our ruine:
for wee know that euery creature
groneth with vs also, and trauelleth
in paine together vnto this present.

I breath and pant after true per-
fection, that unfathomed blisse of
thine : who will giue me the wings
of a Dove (hauing the Oliue-branch
of peace of conscience and ioy in the
Holy Ghost) then would I flye away,
and be at rest, and set footing in that
thy Celestiall Arke, free from all
sublunary inundations. Let the

The Epistle

impure Ravens, who usually ad-iourne the day of their conuersion, continue still to feed on putrid cari-on, the garbidge of transgression, and neuer haue any care thither, to retarne vnto thy Arke againe, I sure will feede on Thee, the Bread of life, the Manna that came downe from Beth-lechem, the house of Bread.

Omnia amarescunt, vt tu mi-hi Domine dulcescas: All things of this life doe vtterly distaste my soule, like vineger and gall, and myrrhed wine, in respect of that true gust and relish of thy goodnesse and sweetnes, which in this earth-ly pilgrimage to heauenly Canaan, that flowes with milke and hony of eternity, thou exhibitest vnto vs all, as a viaticum, or iournall pro-uisiion in that holy Eucharist, thy pure flesh, our meat; thy prizelesse drops of bloud, our drinke,

Lord,

Dedicatory.

Lord, I haue lou'd the beauty of
thine house, and the place where
thine Honour dwelleth : my soule
gaspeth after God, as a thirsty and
dry land where no water is : My
soule thirsteth for God, euen for the
liuing God, o when shall I appeare
before thy presence?

There is my true Treasury, and
there my heart also.

O good Iesu, be vnto me a Iesus,
a Saviour (thus will I cry with de-
uout Anselmus) and to all that doe
belecue in thee : Else when thou sit-
test on that glorious Tribunall to
iudge the quicke and dead, when
those bookes shall once be opened, of
all our Item'd accounts, and of all
our consciences, each line writ in ca-
pitall red letters accusing vs, euery
letter condemning vs, (for the let-
ter kills) then with Iob wee'l say,
Loe wee are vile, and cannot an-
swer

The Epistle

swer thee, one of a thousand, without thy sweet prompting mercies.

We humbly beg at thy rich hands, by thy brinish teares, and precious bloud thou once didst shed, and by that unparalleled loue, that shed both teares & bloud, blot out that Cheirograph, the hand-writing of ordinances against vs all. Though wee haue committed that which iustly might condemne vs, Thou hast nor lost, nor forgot that, whereby thou canst assoyle and saue vs: O say vnto our soules, that thou art our saluation.

O let thy crimson prizelesse drops of bloud, that yet thrill and trickle downe thy azar'd veines, to each beleeuing soule (they being not yet dry) let that truest Purgatorie expiate our crimson scarlet sins.

O our good and gracious Rabboni, what are we (vile wretches) without

Dedictory.

without thee : Lodges of sin : cages
of all impurity : lothsome and nasty
carcasses ; scarce fit to bee repast for
wormes, who iustly might expect
and gape for far more dainty mor-
sells : satchells full of alt corrupti-
on : unrinsed vessels of dishonour :
and fuell for Tophet in Geben-
hinnom.

All our hopes is in thy death, o
Iesu : thy death is my merit, my me-
rit thy mercy, and thy mercy the
pulley, to draw on that death, to ran-
some mee, and make mee merit. I
neuer can be bankrupt in merit, so
long as thou, o Lord, art so rich in
mercy.

O good Iesu, my Rabboni, thou
that didst daigne to descend from
the Zenith of all glory, to dwell in
the Nadir of all obscurity ; the pure
crystalline spring, that issued from
the boundlesse sea of all blessednesse:
Thou

The Epistle

Thou euer-flourishing Spray, and
Science of Eternity : The delicious
Fruit of the Virgins wombe ; the
sacred Inne where thou vouchsa-
fedst to take up lodging in : The
Sourcing Fountaine of all Graces,
and of all our Actions : The Hope
of all the ends of the Earth : The
Sanctuary and Refuge of all our
sinfull soules : The Anchor of our
hopes, euen from our mothers
breasts : The Crowner of our patient
Triumphes : Our sweetest Solace
and Companien, in this wildernesse
of Sin, as wee goe along vnto the
Land of Promise : The Hauens and
Harbour of our Rest : The Consum-
mation of our Blisse : Accept, ô
Lord, our meaner sacrifice, our Ho-
locaust, that Burnt-offering of
praise, we tender and present vpon
the Altars of our hearts, wholly
enslamed with the loue of Thee

O Lord,

Dedicatory.

O Lord, lodge in the poore Tabernacle of our soules : bee Thou there entombed, o good Iesu, stay thou there in that Sepulcher, wherein neuer man (as our maine Repose) but God and Man was yet layd : roll away the heauy Tombstone, our flintinesse of heart, that presseth Thee downe, as a Cart with sheafes : yet Lord abide there still : Abide with vs, for it draweth towards night, and the day of our life is far spent: O let it neuer bee sayd of Thee, -- Resurrexit, non est hic : He is risen, he is not heere. Lord ouer-mantle vs with thy mercy : illumine our darkned capacity: accept this our loyall duty: cancell all our debts: create in vs cleane hearts : support and under-shor vs with thy diuine and gracious hand, from future further lapsing : binde vs vp all in the bundle of life:

The Epistle &c.

*life : and after our ended miseries,
crowne us with thy endles mercies.*

*Sweet Iesu our Saviour say
Amen.*

And so Amen.

To

To the Reader,

The Lines :

IF hee pleases to peruse them,
with fauourable acceptance :

Wishing him

Τὸ ὑγιαίνειν :

Τὸ εὖ δεξιτείν :

Τὸ εὐδαιμονεῖν.

} Health :
} Holinesse :
} Happinesse.

Health, that he may haue time to
be holy.

Holinesse, that hee may possesse
the times of true happinesse.

Of *Happinesse* here, on Earth.

Of *Blessednesse* there, in Heauen.

Here by Inchoation.

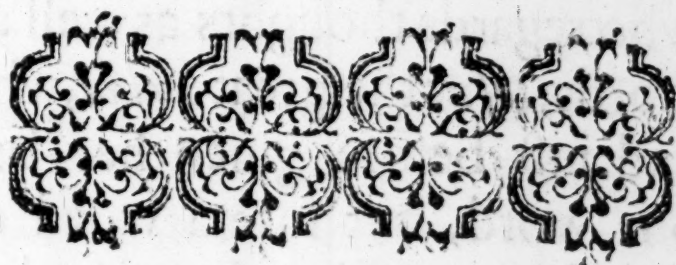
There by Consummation.

Whither God (blessed for e-
uermore) bring vs all. *Amen.*

T. W.

The booke must bee beholden to the
courtesie of the Reader, there be so ma-
ny mis-prints, or misprisions, for words,
accents, poynting. As,

Page 10 line 15. orizon for erasion. pag. 13
lin 21. 22. That was, I and yet is. pag. 20
lin. 5. *נעוטרם* *שס*. p. 21. Rabbi David, in
the margin ouer against Thammyz. p. 24. l. 23
watcheth. p. 25. in marg. *vicant*. for Cant. 6
p. 22. l. 13. beards. *ibid*. l. 19. of whom --
our help standeth. p. 41. l. 10. dreads. p. 42. l. 2.
pamphlet. p. 43. l. 11. Lady (as some write)
Prostibulum. p. 46. l. 6, 7. read shee thinking
this, that to despaire of mercy was. p. 48. l. vlt.
in peeces. Like a &c. p. 59. l. 1. *Quot membra*.
p. 96. marg. *Lachman dimhar hablan iomanah*.
Syr. p. 106. l. 17. now for thou. p. 111. l. vlt.
to liue with thee. p. 121. marg. *שם* *מלך* *עור*.
p. 132. l. 10, 11. a Non-Hierarchy : It brings
not in a Ganel-kinde &c. p. 138. l. 6. adde &c.
p. 139. marg. *Ezech*. 10. 13. p. 141. l. 18.
venastuna. p. 149. l. 19. *Cheirograph*. p. 150. l. 14.
read, for that. *ibid*. l. 16. read, wee shall bathe
and drench our selues.



R A B B O N I.

I O H N X X. X V I.



O E heere is the little *Clowd*, that arose out of the sea, no bigger then a mans hand, out of which did fall a great raine.

I Reg. 18.

Loe here is the little *Well* that grew into a great riuer, & flowed ouer with great waters.

Ester 10. 10. 12.

Loe heere the *Iliades* of *Homer* in the shale of a nut : a very curt and a concise speech : the stile and word of *Mary Magdalen* vttered to him, who is the *Word*,
 B who

Rabboni.

who regards thoughts as well as words, *Iesus* the great *Rabbi*, who had iust before giuen her but one word, but sure a word of comfort, calling her by her name, *Mary*, (a singular signe and token of his vnspeakable loue to her :) she (her soule surprized and stricke euen speechlesse with his gracious and unexpected sight) regratiates his loue, and ecchoes backe this one word of her singular affection and deepe deuotion,

Rabboni, my Master, or, Master.

Emar leb Ieshua Mariam, vath-paneach leh gniuraith Rabboni. Iesus saith vnto her, Mary, shee turneth her selfe, and saith vnto him, Rabboni, which is to say, Master.

Pleaseth it you that I vnclasp & vnlock this text, that you may
suruey

Rabboni.

3

furuey the inner roomes : I will not run descant vpon the word, as some haue done, including therin the whole Trinity, Father, Sonne, and Holy Ghost : as the Rabbines haue nicely lipped, or lisped vpon *Barah*, the second word of the holy Bible : this were as *Nazianzene* sayes with the Heretikes, τὰς τιματάς συχεῖν : *νεῖν καὶ τῇ φωνῇ παραταῖν* : to stumble at a word, and stride ouer the sence.

Ben Ab and Ruach.

Naz. Orat. of the Pentecost.

Obserue with me three parts,

Eἷς	{	vnus	}	one man.
Μία		una		one woman.
ἓν		unum		one action.

One man : one, who makes vs at one with God, working our reconciliation and atonement with his Father. One man :
 * That man, and that light, who enlightens all that come into the world : one God, and one Medi-

I.

* ὁ φῶς, and τὸ φῶς.
Clemens.

1 Tim. 2. 5.

Gen. 32. 24.

Exod. 15. 3.

Acts 7. 30. &
31.Diog. Laertius
in vita Herac.

ator betweene God and man, the
Man Christ Iesus.

So Gen. 32. *vaieauech* *ish gnimo.* And there wraſtled with Iacob, a man unto the breaking of the day. So Exod. 15. *איש מלחמה*
A man of warre. A man *איש מלחמה*,
for excellency, the second per-
son in Trinity, *Angelus Domini*,
and *Dominus Angelorum*, The
Angell of the Lord, nay, the Lord
of Angels : for ſo in two neigh-
bouring verſes is Chriſt termed,
The Angell of the Lord, and the
Lord, Acts 7. *Vriel*, the God of
light ; *Gabriel*, the God of
ſtrength ; *Raphael*, the curing
God ; and *Michael*, who is like
our God ? one man : of whom,
as it was ſayd of *Heraclitus* :

Εἷς ἐμὸι ἀνδρῶνος ὡς τρεῖς χίλιοι οἱ
δ' ἀνδρείοι
Οὐδείς, ———

One man to mee as three thou-
ſand,

Rabboni.

5

*sand, & they that are numberlesse,
as no man to mee.*

*Vnus homo nobis moriendo re-
stituit rem.*

This man has restored saluati-
on to vs, by so louingly and
mercifully dying for vs, that we
for euer might liue and raigne
with him, and this is this *Rab-
boni.*

Secondly, one woman: a wo-
man? *O mulier, non mulier*, twice
that Father cries out, as admi-
ring her great worth: *O woman,
no woman.*

2.
Origen.

Non mulier, ô Dea certè, more
fit to make a Goddesse in Hea-
uen (if Heauen admitted any
such) then a woman on earth.
Mary Magdalen, a noble woman,
one of the bloud-royall of the
Tribe of *Iudah*, sister to *Lazarus*
and *Martha*, which three diuided
the Inheritance from their father

* And *Eucaria* was their mother.

John II.

Vide Hadrico
m. Delph.

Syrus *. *Magdalum castrum*, the Castle *Magdalen*, tell to her share (which castle was neere vnto *Naym*) from which shee had her name. To *Martha* fell *Bethanie*, not far from *Hierusalem*, where *Lazarus* was raised out of his graue by *Iesus*, where *Christ* out of the Mount *Oliuet* ascended vp to Heauen : & to *Lazarus* their brother fell many possessions at *Hierusalem* : a woman of nobility, nay of diuinity, a heauenly Saint, a Conuert, she cries *Rabboni*.

3.

Redditio effectus non causa,
871.

Thirdly, *unum opus*, one action, one singular affection in them both; the vnprizeable loue of the one to the other. (To let that passe, many sinnes bee forgiven her, there was *Christs* loue to her, for she loued much, there was her loue to *Christ* :) But this : to the poynt : *Christ Iesus*
his

Rabboni.

7

his loue appeared to her in this;
In first appearing to her after his
resurrection: To *Mary* alone, not
to the Disciples, but to *Mary*
first. To a woman: as a woman
was, *Nuncia mortis in Paradiso*,
The messenger of mortality, of death
in Paradise: So this woman, *Ma-*
ry, was the messenger of life new
begun by *Christ* his resurrection.
And to this woman, as being
* most memorious and minde-
full of all the mercies and bene-
fits, wherewith *Iesus* her deare
Saviour had enriched her soule.

Maries loue to *Christ*, in run-
ning to and fro, to the Sepulcher,
and from the Sepulcher: to tell
the Disciples, and euen to preach
like that blessed *Cohêleth*, a shee-
Preacher, the resurrection of this
Rabboni, in so soone returning,
staying, standing at the Tombe,
in weeping, and wailing, and
B 4 howling

Heming.

* *S. Hierom.*
epist. de Quest.
Hedibia.

howling for his losse, in vigilantly looking and searching her lost Lord; neuer linning, vntill shee had found him whom her soule loued.

As Agamem:
& Menelaus.

His loue to her, in calling her *Mary*; her loue to him, in calling him *Rabboni*. Κορυβαν ζυγον, wee may terme them, *Nobile par*, a paire of sweet Turtle Doues, true Louers indeede, Louers in life, and Louers in death, their Loues as strong as death. This two-fold cord, cannot easily, nay, can neuer be broken.

* *Aristinaus*
μὴν τὸ αἰὶθ-
μὴν λειπόμενος
τῷ χαρίτων.

John 1.16.

Two Louers, that onely in *number yeeld to the three graces. In whom there is a rich *Exchequer* of all heauenly graces. In one of them especially, of whose fulnesse we all haue receiued grace for grace.

Maries enamoured soule was,
Vbi amauit, non vbi animauit:
Where

Where it liked, not where it lodged;
not in her owne, but in *Iesus* his
blesſed boſome, who loued her
ſo incomparably: ſhe loues him
with a moſt vntained, vntainted,
and chaſte affection: but heere is
the difference of both their
loues. In *Maries* to *Chriſt*, it was
 $\chi\rho\iota\sigma\tau\acute{o}\varsigma$, due debt, for her to loue
him. In *Ieſus* his loue to her, it
was $\chi\rho\acute{\alpha}\iota\varsigma$, Grace, and fauour, and
mercy, a free gift in him: Hee lo-
ued her, and ſo he loues vs firſt.

I Iob. 4.

I Iob. 4. 19.

And here is that *pugillus farine*
in hydria: The widdowes handfull
of meale in the barrell, which the
Lord God our heauenly *Eliab*,
or *El-iah* increaſe to the feeding
of all our ſoules, vntill (as in that
Text) the raine doe fall, that is,
ſome others ſweeter and ſelecter
doctrine doe drop on you, as the
dew, as the ſhowre vpon the herb,
and

I Reg. 17.

Deut. 32. 2.

and the great raine vpon the grasse.

Hac placentula, hic panis ; Heere is the broyled cake, heere is the bread : Lord, let not this meale waste in the barrell, let not this bread bee lessened in the eating, but that it may sate and refresh, and bee the staffe of bread vnto this huge multitude, and that after, there may be twelue baskets full gathered by the hands of heauenly meditation, to be reserved in the houses of al our soules, both for the Hearers and the Speaker, for future happy vse.

It shall be my zealous orizon, my prayer out of deuout S. Bernard ; Lord, breake this bread to these hungry soules, with my hands, o Lord, but with thy helpe. And thou that art the Creator of the holy Seraphims, who haue their names of Fire, They being as Fire, lucid, hot, and zealous, nimble

Rabboni.

II

nimble and ready for the seruice of God; O teach me, ô touch my tongue with a cole of zeale from thine Altar, *In forcipe utriusq; Testamenti, In the tonges of the two Testaments*, that my dull, and frozen, and benumbed heart, may be enkindled with the blessed Spirit, to muse vpon good things, and my tongue may bee the pen of a ready writer, to treat aright of this *Rabboni*, my Master, my Lord, and blessed Sauiour.

S. Ambrose.

Now to the parts, the last of which I will couch in the discourse of the two former; the action, I meane, in *Christ* and *Mary*. First of *Mary* the speaker. Secondly, of *Christ*, They stand *Anthymne-wise*, in a correspondent tune in the Quire & Chappell of the great King, sing the one, and needes sing the other,
sing

Rabboni.

sing of *Christ*, and sing of *Mary* ;
sing of *Mary*, and sing of *Christ* ;
Christ sayes to her, *Mary* ; shee
answers him, *Rabboni*.

*First of Mary, who heere
cryes Rabboni.*

The winged Quiristers of
Heauen, the Birds, vnto whom
God has granted the large pa-
tent of the whole aire, as his glo-
rious Chappell, to sing their
sweet notes & anthymnes, their
shrill praises vnto God Almighty
in : In winter time, in drizzling
cloudy weather, and when the
day is shut in, they, silly soules,
as all disconsolate and drowzy,
doe sit within their bowres and
caues, and on their branches.
But when the winter is past, the
raine is changed, and is gone a-
way, when the flowers appeare
in

in the earth, when the time of singing of Birds is come, when the cheerefull spring arises, to apparel the earth with such orna-
ture, as that *Salomon*, in all his royalty and princely paludaments, may not compare with it; and when the glorious Sunne vnlockes the doore of the morning, to run his race like a Gyant, then they begin to prune and picke themselves, and in their circling turnes doe mount and soare aloft, and chirp and caroll out their praises to God Almighty, as rendring their duti-
full deuotions and thanks vnto the Lord, who thus reflects the beames of the Sun vpon them.

Loe heere (Beloued in our Lord) a hainous sinner, that was aye, and yet is; for this viper can neuer be shaken off from *S. Pauls* hand, this *Iebusite* will needs re-
maine

maine in the borders of our Canaan, shee, out of whom *Christ Iesus* had, by his all-commanding power, cast out seuen Deuils, and now a blessed and sweet *Conuert* ; shee, like a sad and mournefull Turtle, all the whiles her Mate and Bridegroom was a missing, her Lord *Iesus* was absent, interred erewhile in the Sepulcher, and, as shee takes it, stolne away by some pilfering malignant hands, the enemies to her blisse, she stands appalled, all woe-begone with greefe, the moth and consuming cancker of her soule, shee takes vp her sad and drery laments, with a

Monodia vpon
on Laur: Medices death.
See *Tosc:* or,
Angl. politician.

Quis dabit capiti meo aquam? &c.
Who will powre water into the cisterne of my head, that I may powre out my plaints, like a Nightingale robd of her brood, like a Swan warbling out her sweetest

sweetest ditty before her death,
like a solitary widdowed *Turtle*,
that I may mourne for the losse
of my deare Lord: *O that my head*
were full of water, and mine eyes a
fountaine of teares, that I might
weepe day and night, &c. Have
ye no regard, all ye that passe by?
see how I sit desolate and daily in
heauinesse. vers. 12. 13.

Ierem. 9. 1.

Lam. 1. 12, 13.

Thus she ranges, she rages, she
runs vp and downe like one di-
stracted out of her poore wits,
tearing her comely dangled
haire, the *flaxen towell* where-
with she wiped off, and dryed
them teares, with which shee
washed her gracious and sweet
Saiours feet. Her heart is all
sobby and swolne, like the lower
vallies that drinke vp the drops
of Heauen, her heart is thus sur-
rounded with her retiring teares,
that are run backe from their
wonted

wonted sluces, her eyes, the daily-dropping *Conduit-pipes* of her greefe. Shee goes wringing her myrrh-dropping fingers, being robbed by the *Sabeans*, the cursed *Jewes*, of her prizelesse pearle, the signet of her owne right hand, *Iesus* her Sauour, whom she tendred and loued as the apple of her eye, she is grown *Extaticall*, intranced, in a *deliquium*, a swoond, ready to fall, ready to dye.

After her running to and fro, her timorous heart, throbbing & panting within her, with her iourneying and greeuing, her seeking and sighing, she at length takes vp her *Inne*, at the tombe of *Iesus*, the Hoast of the house of *Israel*, and there thinkes to refresh and recouer her pining consumed soule with her restorative wonted *Manna*, the bread
that

that came downe from heauen :
But out alas, the childrens bread
was gone, no crums were left for
the silly whelps that wait at their
Masters table: She, no lost sheep,
seekes the lost shepheard of her
soule, she disburles many a bri-
nish siluer drop, many a salt teare
that drilled downe her cheekes,
into the lap of the earth.

Was it I pray you, to mollifie
the earth, which, as she thought,
was growne obdurate, hard-
hearted, in so soone deliuering
vp her Lord, in retaining and
keeping him no longer? or else
did she, throw yee, bedeaw the
earth in thankfulnessse, as hauing
carried these hallowed feet of
his, and hauing borne her owne
defiled feet vnto the sacred
Temple, the presence-chamber
of the King of Kings, where Je-
sus powerfully preached, and
C she

*Recedentibus
discipulis Ma-
ria non recede-
bat: she stayd
and wept, vt
propheticum.*

Teares were
her meat day
and night,
whiles they
sayd, Where
is now thy
God?

See Bonavent:
lig. vit. cap.
Iesus intumula-
tus.

she her selfe was happily conuer-
ted? No, no : *Rachel* mourned
for her lost Lord, and would not
bee comforted, because hee was
not. And thus she mones.

Aye mee, poore forlorne
wretch, I haue lost my Lord, my
most louing Lord, the crowne of
my head, of my hopes ; the
Shrine of my blisse ; the *Sanctua-*
rie of my disconsolate soule ; the
Graue of all my greefes ; the *Rock*
where I, the Doue, did make my
nest ; whose five wounds were
as them five Cities of refuge vn-
to mee, who so often fled from
his sacred presence to doe the
works of darknesse, whose Sun-
shine brightnesse neuer yet could
brooke any impiety or impurity.

O wish I now rather to dye,
then to liue ; for thus dying, I
may liue, so dying, I may happi-
ly finde him, whom I see, I can-
not

not finde liuing, therefore

*Viuere cū nequeam, sit mihi
posse mori.*

O Let me dye, Lord now let
thy seruant depart in peace, it is
now enough, ô Lord, take my
soule: so shall I haue a full frui-
tion of thee, ô Lord, in Heauen,
the City and Colledge of decea-
sed Saints. Alas, what good can
I enioy on earth without thee?
and what good shall I not enioy
in Heauen with thee? For with
thee is the well-spring of life, &
in thy light shall we see light, the
light of that Celestiall Goshen. O
call me no more *Naomi*, no more
Mary, but *Marah*, Bitternesse:
*Lam. 3. 15. Hee hath filled mee
with bitternesse, and made my soule
drunke with wormewood. Yet
heere is the benefit of bitternes;*
Marcus Heremite, in his booke
De Lege spiritali, Wormewood is

1 Reg. 19. 4.

Psal. 36. 9.

Lam. 3. 15.

Marcus Here-
mita 2. lib.

τοῖς κακοῖς τοῖς
ἀψύγῳ διον ὄρε-
λει τὸ πικρὸν.

Ioh. 6. 34.

Mart.

Corpo-
ris } factu-
ra.
fractu-
ra.

S. Cyprian. lib.
de mortalitate
premittuntur
non amittun-
tur.

Good for ill stomachs, (and so for good no question) it will stir vp still a farre more eager appetite in mee to desire Christ Iesus, the hidden manna, παντοτεδες, Lord giue vs euermore of this bread,
Præda canum lepus est, vastos non implet hiatus.

Wee put on sable weedes, and mourne for our ordinary acquaintance departed, and yet we know that they were but earthen vessels, as there is a moulding, so there is a marring of the body, as there is a *Genesis*, so an *Exodus*, a comming in, so a going out, they are our *Harbingers* sent before vs, we haue onely left them for a time, not lost them. But *Mary Magdalens* sorrowfull madrigals, in a higher key, they ayme at another farre more eminent and glorious obiect: shee wept not with those indiscreet women,

Rabboni.

21

women, for *Thammyz*, which, as some write, was a brazen Image with leaden eyes, which being molten with heat, seemed to weepe, and then the women, in sympathy, did weepe too, and mourne for their Goddesse, which was thought to bee *Adonis* : no, shee mournes not for *Adonis* ; but for *Adonai*, her Lord, her sole Mediatour, Lord of Lords, shee deplores his absence, *in whose presence is fulnesse of ioy, and at his right hand, pleasures for evermore.*

Shee complaines, They haue taken away *the Lord*, first ; but after, she betters her stile, They haue taken away *my Lord* : And this is sutable to that of *Christ*, in calling her first *my woman*, then after that, *Mary*.

See, I beseech you, her vnparallel'd and vntraced loue. First,

Ezech. 8. 14.

Rabbi David,
and Rab. Shel.

דניאל

ἡ γυνὴ τῆς Κυρίου

Ioh. 20. 2.

τῆς Κυρίου μὲν.

Verse 13.

Ioh. 20. 15.

Verse 16.

1.

2.

3.

Theophylact.
ἀγαπῶν.
ἀγαπῶμεν.

Cyp. lib. de ab-
lutione pedum.

she ran thither before the Disci-
ples. Secondly, she ran back for
them, and no question, though
they ran hard, and *Iohn* out-ran
Peter, yet she ran very hard too,
almost as soone there as they.
Thirdly, she stayed there after
they were gone. *Peter*, the Disci-
ple that is said to loue *Christ* best,
the accounted Primate of the
Apostles; and *Iohn*, the Disciple
who is sayd to be the best belo-
ued of the Lord, *Cubicularius*
Domini, the Chamberlaine of *Ie-*
sus, as *S. Cyprian* sayth, to whom
Christ commended, *Thalamum*
humanitatis the Bed-chamber of
his humanity; his mother; *Mary*
Magdalen, was not much behinde
them in expedition. *Triples hic*
funiculus amoris: Loue is as
strong as death, and ought to be
for him, especially of whom it
may rightly bee sayd, as in that
riddle

riddle of *Sampson*, out of the strong came sweet, for hee alone was able to saue. *Mary* stayd after them : the weaker sex, but stronger in affection. They ran, but their deuotion was sooner spent, was sooner out of breath, they stayed not : shee stood still and blubbred out many a teare, when as shee saw that *Iesus* her *Rabboni* was gone.

Stetit, she stood still, and stood to it : not like *Peter*, a flincher, a reuolter, an abiurer of *Christ*, for he cowardly went out and wept.

Stetit, she stood : *oportet Mariam stantem flere, stantem mori*, It behooues *Mary* to stand to her teares, I (as *Vespasian* sayd at his death of an Emperour) to dye standing.

Stetit, shee stood : shee had no prop, no paller, no ease for her greefe, no bed of downe, to cast

her sorrow asleepe on, as *David* had his couch, *Euery night wash I my bed, and water my couch with my teares.*

Stetit, she stood : A positure of the body, ready still for to remooue, as if she would neuer lin seeking, vntill shee had found him, whom her soule loued, and so much desired.

Mary comes first, earely, while yet it was darke, like a *Manna-gatherer*, very earely, to finde him happily out, whom her soule, I say, affected and embraced so much. In that time shee came vnto the Sepulcher, *Iohn* 20. 1. when she by course of nature should haue beene in bed, and fast asleep. But her eyes are like the morning watch, that watch for the morning : shee takes away from Nature, to giue to Grace. Peraduenture, in the whole

ἡ ἁγία, ὁ ἁγίος
ἐπὶ τῆς. ver. 1.

ἡ ἁγία, ἡ ἁγία,
Septuagint.

ἐς τὸ λυγρὸν
Entre le chein
& le loup.

whole circuit of that night, shee gaue no sleep vnto her eyes, nor any slumber to her eye-lids, in musing of him, who is the *Keeper of Israel*, that neither slumbreth nor sleepeth, but watcheth ouer hers and all our soules.

Thus with the Spouse in the Canticles, shee may well say, *In my bed I sought him, whom my soule loued, I sought him, but I found him not* : and so shee rises earely, and sought him, but found him not. The watch-men can tell her no tydings of him, she askt the two Angels in linnen, the one sitting at the head, the other at the feet, where the body of *Iesus* had layen. Those *Nightingales*, that were making of their nests, and singing at the Sepulcher of *Orpheus*, that heauenly *Orpheus*, our Sauour *Iesus*. The Angels she sought not, but the

Cant. 3. 1, 2, 3.

*Si non inuenit
amorem quando
inueniet tepor?
Gilbert. Abbas
sic. vicant.*

Ich. 20. 12.

*Pausanias in
Beotia.*

Reuel. 19. 7, 8.
 βασινον λαμ-
 προν & καθα-
 ρον.

the Lord of Angels : well, yet
 no newes : the aggrauation of
 her greefe. Shee might happily
 see the nest, but the *Eagle* was
 flowne away : The findons shee
 might see, the linnen clothes, the
 winding sheet, his sacred Corpse
 were wrapped in: but vnhappiily
 shee could not see him who ap-
 parrels the Bride (making her
 selfe readie on earth vnto that
 heauenly marriage) with that
 pure fine linnen, the righteouf-
 nesse of Saints : that silken vest-
 ment, (for so the word implies)
 spun and wrought, euen as silke
 is, out of the tender bowels of
 mercy and compassion, that lod-
 ges in the hallowed brest of that
 blessed *Silke-worme*, *Iesus* our
 blessed Sauour, of a farre finer
 woofe, and softer twine then lin-
 nen, the garment of his righte-
 ousnesse is of pure silke. And
 this

this is he who feeds on *Sycamore* leaues, *Mulbery*, the foolish *Fig-tree* leaues. The tree is his *Crosse*, the leaues and fruit, the *Gospell*, the glad tydings of peace, growing from that sacred tree, which is termed in *S. Paul*, *ἡ ἀνεπισπεύμενη*, the foolishnesse of preaching, but it is onely so to them that perish, ouer whom the Prince of the aire hath power.

1 Cor. i. 18, 21,

23

But while *Mary* was in this pang and agony of expectation, shee turned her selfe backe, and saw *Iesus* standing, himselfe, and knew not that it was *Iesus*, but thought it had beene the *Gardiner* : And surely so it was that *Gardiner*, who sowes euery good seede, who sets and plants euery *Hearbe of Grace*, euery fragrant flowre of faith, sanctity, obedience, charity, penitence, perseverance, in the seuerall beds of all

Cant. 4. 15.

Cant. 4. 16.

מֵגֵד
 מִגְדָּה
 Of *Meged* de-
 licatum dulce
 pomum.
 So *Meged*
shammaim is
 the deaw, the
 excellent gift
 of Heauen.

all our hearts : O fountaine of
 these gardens, ô well of liuing
 waters, ô the springs of *Lebanon*
 water and moysten, ô Lord, with
 thy speciall grace, these gifts and
 heauenly vertues of thine owne
 plantation. Thus let my beloued
 come to his garden, and taste of
 his pleasant apples, his delicacies
 his sweetnesse. So *peri megad*
thau signifies. This word in the
 plurall number denotes out vnto
 vs, both the multiplicity and ex-
 cellency of Gods graces, where-
 with from his heauenly *Exche-*
quer, hee in mercy and bounty
 doth enrich vs.

Well, *Mary* enquires of *Iesus*
 himself, whether he knew where
Iesus was, and shee cals him *Kúere*,
Lord, which *S. Hierom* seemes to
 tax in way of dispute, for that she
 cals the Gardiner, *Lord* ; & *Iesus*
 but *Rabboni*, Master.

But

But heere, Beloued in our Lord, was her feruent and longing desire, much more exprest, in giuing such a title to the Gardiner, as whereby to woe and to win him, to tell her the sooner, as being impatient to brooke the least delay : or else, as S. Augustine, *Prophêtat & nescit quando dicit Domine*, This was in a prophetike straine, by a heauenly *Enthousiasme*, calling him *Lord*, who was Lord indeed, who hath vpon his garment, and on his thigh, a name written, *King of Kings*, and *Lord of Lords*. But sure it is no more then thus, *Kéue*, *Cyr*, or *Sir*, write it as you list : as if on this manner. O my deere and gentle Sir, good Gardiner, Thou seemest to bee the Keeper of this garden, where the loue of my soule was laid, where he was interred, *Petra in petra, nouus in*

S. August. in
Serm. 133.

Reuel. 19. 16.

noho

Dan. 7. 22.

nouo monumento : Daniels hewn
stone, cut out of the mountain
without hands, layd in a Sepu-
cher of stone, the new and secon
Adam in a new tombe : *Nou*
Adam, yet *Antiquus dierum*. An
other young and new *Adam*, an
yet the Ancient of dayes ; An
so without notice giuen to the
the Gardiner, such a sweet perfe-
med, prizelesse, rare *Flowre* : *Fl*
de radice Iessai, the Rose of *Sh*
ron, the Lilly of the vallies coul-
not bee raught and plucked vp
and hent away without thy pri-
uity : now therefore I beseech
thee my deare Sir, my Lord, (for
this title, thy loue in telling me
where my *Loue* is, may happily
challenge) I may erre in disesteem-
ing thine vnknown worth, by
my rude language, I wot no
wel who thou art, but as I guesse
the Gardiner, I humbly beg of
the

thee, to tell me where Hee, that Sacred One is, whom my soule loueth. Tell mee, ô tell mee, *Vbi pascit, ubi cubat in meridie*, Where he feedeth, where he lieth at noone time of the day. Sir, good Sir, if thou hast borne him hence, tell me, *Et ego illum tollam*, and I will take him away. She will not ad-iourne her loue till night, nor cowardly feares shee, but boldly and couragiously promises, *Ego illum tollam*, I, a poore, silly, wretched, weake woman, I will take him away, I warrant thee. Not like cowardly and dastardly *Peter*, who fearefully followed *Christ* a farre off, who slunke away out of the high Preists hall, as he was warming himselfe, his heart and soule, more chill, and benumbed, and frozen, for want of faith, then his hands and limbes, for lacke of warmth.

Cant. 1. 6.

Nor

Iob. 19. 38.

Nor was she like to timorous *Nicodemus*, that came to see our Saviour by night, no beaming of heavenly boldnes illustrating his too too darkned soule. Nor was she like to *Ioseph of Arimathea*, ἰβελιτης, the Counsellour, who secretly, for feare of the *Iewes*, begged of *Pilate* the body of *Iesus*: but she, like an heroyke spirit, steeled and maled with a manly resolution, she feares not death it selfe, maugre the breards of all them that may stand in opposition, in despite of al affronts, *Ego illum tollam*, I will take him away, and will neuer basely beg any other helpe, but his alone, of whom our help standeth in the name of the Lord, who hath made both heauen and earth: *Ego illum tollam*. Loe here a resolute new *S. Christopher*.

Lucan. lib. 6.

Quam non mille modi mortis, &c,
As

As *Lucan* of *Scæua*, that valiant Souldier of *Cæsar*, so wee may say of her, She feared not a thousand sorts of death, to lose her dearest life for him, in whom she liu'd, and mou'd, and had her cheefest being.

And thus *Mary* speakes, and mournes, and pines within her selfe, and weepes. No man, but would rather haue imagined *Mary* her selfe had been the Gardiner, who with the full bottles of her heart, the water pots of her head, her eyes, did all to be-water that garden.

O heauenly showres, such sweet riuers make glad the City of God.

Thus while shee, with a languid, dead, and longing eye, a heart full heauy, big with greefe, was sighing, and sobbing, and blubbring, and crying, O stay
D me

S. Augustin.
cap. 35. medit.

me with flagons, and comfort me with apples, for I am sicke of loue, *Quia te Domine Iesu praecateris dilexit Maria ideo meruit, &c.* Because *Mary* loued thee, ô Lord, aboue all, therefore shee obtained to bee both scene of thee first, to bee called of thee so lovingly, *Mary*, and to call thee so loyally, *Rabboni*.

S. Chrysostom.
Homil. 28. &
S. Cyril. 10. 45

Iesus our gracious Lord speakes to *Mary* in a passionate straine of affection, no obiurgation and chiding, as some doe write: But as S. *Chrysostome* saith, out of a singular and deepe affection, and compassion, he vtters out this one word, *Mary*. The onely Electuary and Cordiall, the *Ros Solis*, to recouer her drowping and dying soule: *Mary*. Vnto whom shee turning with an open and a nimble eare, for the touch of such a heauenly string,

string, with a liuely alacrity and cheerefulnesse of spirit, hauing thus heard his sweet and gracious voyce, in terming her *Mary*, she out of a singular, dutifull, & strict obligation of her loue to him, ecchoes backe this one and sole reciprocall word of her lowly loue, and most humble respect vnto him, *Rabboni*.

Non nouit ex vultu, fides ex auditu. She knew him not at first by his outward lineaments: faith comes by hearing. Shee heard him, and then beleeued in him. Thy rough garment shewes thee to be the Gardiner; but thy voyce is *Iacobs* voyce: I, *Iacob* indeed, the true supplanter, the true wraстler, supplanting the old *Adam*, thy elder brother, for thou hast got the birth-right, and the blessing, for thou art the First-begotten, *Alpha & Omega*,
D 2 the

*Oraculo non
oculo credebat.*

Reuel. 1. 8.

Rom. 1. 25.

Gen. 27.

S. Bernard.

Heb 9. 14.

the Beginning and the Ending,
 and God blessed for euermore.
 Thou art *Iacob* the true *Hunts-
 man*, who hast brought the true
 venison, the pleasant and sauou-
 ry meat, the saluation of thy be-
 loued brethren, vnto thine euer-
 lasting Father, that celestiall
Isaac; for God would in no wise
 the death of a sinner: For this, ô
 thou heauenly *Iacob*, thou didst
 put on our sinnes, these were thy
 rough skins, ô Lord, wherewith
 thou wast arrayed: But in meere
 mercy thou hast got the blessing,
 not for thy selfe (with old *Iacob*)
 but for me, ô Lord, and so for all,
 who claime an interest in thy
 prizelesse drops of bloud, the
 true *Purgatory*, that purges our
 consciences from dead workes,
 to serue the liuing God. I there-
 fore, and let vs all therefore, with
 the golden Censors of the San-
 ctuary

Etuary in our hands, and in our hearts burne deuotion as incense vnto thee, and with the 24 Elders wee fall downe before him, that sits on the Throne, and worship him who liues for euermore, and wee will cast our crownes before the Throne, saying, Thou art worthy, ô Lord, to receiue glory, and honor, and power, for thou hast created all things, and for thy wils sake, they are and haue been created: but more, and much more, for thy deare loues sake, thou hast redeemed vs by that thy dearest bloud-shed, powred out for our saluation.

Reuel. 4.10, 11.

What? doe I heare the sweet voyce of my heauenly *Jacob*? calling me *Mary*, out of his mercy? ô then let mee returne backe the drops of my deereft loue and dutifulnesse, and acknowledge

ever his fauourable kindnesse
and bounty (my poore handfull
in regard of his haruest) in thank-
fully answering and calling him
Rabboni.

Rabboni ? what, my Lord and
Master; and haue I now at length
found my dearest Lord ? my
soules delight, my sole delight ?
And haue I now set happy eye
on thee, *dimidium anime* ? the
halfe of my soule, nay, the whole
life of my soule ? the *Sepulcher* of
my sorrowes, the *Paradise* of my
blisse, the *Crowner* of all my mi-
series with eternall mercies, the
Balsame of my hearts delight, the
Totall Summe of all my happines ?
I did still (ô Lord) browze on
hope, to feede on thee : now my
heart danceth for ioy, and in my
songs will I praise thee, and all
that is within mee praise his holy
name : *My Beloued is as a bundle*
of

Rabboni.

39

of myrrhe, hee shall [everlastingly] lye betweene my brests. O let me graspe thee, ô Lord, and claspe and embrace thee, and cling to thee, and hold thee in the circles of my (in that happy) armes, (as good old Simeon hugged thee) a wished orbe & spheare for thee the Sunne of righteousness to mooue in. As Elisha said vnto Elias, so I to thee, As the Lord liueth, and as thy soule liueth, I will neuer leaue thee: And as Ruth vnto Naomi, Where thou diest, there will I dye, ô Rabboni, my Lord, and Master.

2 Reg 2.

Ruth. I. 17.

Mary calls him Rabboni.

It is recorded out of the *Mimick*, that all the good Emperours might be engraue*n in vno annulo*; in one little ring, in a final circle. What he of Emperours,

Flau. Vopiscus.

we may in this respect of *Maries*: Few or none at all such *Maries*, nay, hardly euer such a *Mary*, saue *Mary Theotocos*, the mother of our Lord. *Mary Magdalen*, much louing, and much beloued of *Christ*, stiles him *Rabboni*,

O well-deseruing duty vnto an all-meriting loue, garded with Gods especiall grace, vthered on by faith, attended with singular affection, deuotion, admiration: she is as out of her selfe, her selfe being wholly in *Christ*, her more then second selfe: for shee estimates and prizes him far aboue her selfe: shee beleeueth it is her Lord, and Master, and Sauour, yet stands she agashed and amazed first, at this so sudden, happy end inexpected sight.

O heauenly change, a blessed Conuert, a true Penitentiary: Thus, Beloued, thus shee was
not;

not ; she that is now *Christ Iesus* his Follower, his Retainer, was erewhile Satans seruitour, the daughter of darknesse, very loth to haue beene seene in committing the deedes of darknesse, but now with *Henoch*, shee walkes with God, as in the presence of God : with *S. Basils* Virgin, shee dreaded the sight of holy Angels, and the souies of Saints departed, who (if they see) might mourne at her vnchaste and lewd misdemeanor : she, with *Driusus*, now desires her house may be so built of the Architectours, if there be any skill in them, as that euery one passing by, might see what was done within. Shee paints not out, with the men of *Crête*, *Iupiter* without eyes : For hee that made the eye, shall not he see ? shee knowes of it, shee thinkes on it, that it cannot bee other-

Gen. 5.

Marcus Drusus in Velleius Paterculus.

Melancthon.

Esa. 49 16.

otherwise. Now of a prophane *Pamphlet*, shee is become the true *Enchiridion*, the *Manuell* of Gods mercies, in whom a Christian true Scholler may reade with a blubbring eye, many lines of sorrow and hearty reformation: A *Manuell*, which euen the great *Rabbi Iesus* beares & weares daily in his sacred hand, *Gnal cappaym*: Behold, I haue engrauen thee upon the palmes of my hands. Shee is a part of *Zion*. And this is *Mary*, and this was *Mary*.

A strange alteration, an admirable transportation from the *Egyptian Kingdome* of darknesse, to *Goshen*, the land of light; from the wilderness of Sinne, to *Canaan*, the land of promise; from death to life; from Hell to Heauen; from seruing *Shid*, the Deuill, to serue *Shadi*, the omnipotent God.

She

שׁוּר

Damon.

שׁוּר

God All-sufficient. The same letters.

She was indeed a Noble-woman ; but *Nobilitas sola est atq; unica virtus* ; Vertues grow not vpon stemms, they come not by descent, nor are they retained by eminency of personage, she was once very vitiously giuen : in plaine, *ἡσυχαστὴς γυνή*, a woman remaining in luxury : will yee more ? shee was a Wanton, an Adulteresse, an vnchaste Lady, *Prostibulum* a common Curtezian. All her fiue senses, the *Pentapolis* of the soule, her soules *Cinqueports* were daily ambusht and set vpon with euill Angels, with pernicious pleasures, with sundry temptations of Satan, they were as touch-wood, as tinder and fuell to feede the flames of her vnlawfull lust and concupiscence : The head-strong affections of her soule, which that eloquent Father calls fiery horses,

1 Tim. 5. 6.

Philo. Ind. lib.
de Abraham.

Ναζιανζ.
ἰσχυρὸς δερμὶς
καὶ δυνατὰ τοῖς

ses, and hard to bee sit, who will often cast Reason, I and Grace too (the Riders) did carry her away a ho-gallop, euen to the brinke of death, the suburbs of Hell. O blessed, and euermore blessed be God, in that like *Marcus Curtius*, shee was not hurried head-long into the gulfe, the bot-tomelesse pit, *Tsalmâneṯh Beer-shacath*, the shadow of death, the fountaine of destruction, where there is weeping and gnashing of teeth.

Beloued in our Lord, they runne farre that neuer turne: God hath his owne times, and houres, and moments, for the conuersion of a sinner, though his soule bee litted in a crimson die of sinne, the bloud of *Iesus* shall lauer and rinse it, as white as that snow in *Salmon*, if wee re-
turne to him by *weeping Crosse*,
and

and bathe our selues in *Bethesda*, the teares of true repentance, the sacred poole that God delights to see a sinner swim in.

Mary Magdalen, while she was plunged in the midst of *mare mortuum*, the dead sea of her misdeedes, acknowledged not this blessed *Rabboni*. But after her heauenly retired thoughts, her deepe and serious consideration of that *Legion*, wherwith she had been possessed, the talent of lead wherewith her soule was burthened, her infinite sins she had committed, her good and gracious God she had displeased, the terrors of eternall death she had deserued, and with all his remarkable mercies, who is *multus ad misericordiam*, of much mercy, and very ready to forgiue, as the Prophet termes him: And as *Fulgentius* well sayth, *In hoc multo*

Esa. 55.

*Fulgent. ad
Venantiam fi-
liam.*

multo nihil deest in quo est omnipotens misericordia & misericors omnipotentia. In this [much] is nothing wanting, wherein is both omnipotent mercy, and mercifull omnipotency, shee thinking to despaire of mercy, was most impious, and sacrilegious, and derogatory to the sufferings of her sweet Sauour, shee then was big-bellyed with sorrow for her sinne, and brought forth like an Hebrew woman without Midwife, such a faire off-spring, such an issue as is acceptable to the Lord of Hosts, euen her relenting teares, the sweetest *Wine* and *Hypocras* of Angels, the sad and drery drops that peirce the *Following Rocke*, CHRIST IESVS, which make him supple, and milde, and gentle, and moouue him vnto mercy. And thus, as *Dionysius & Egesippus* record, she betook

betook her self solitary & sequestred from all the world, and the pleasures therof, vnto the mountaine *Balma*, full thirty yeeres, to meditation, fasting and prayer (for which, as also for sitting at *Iesus* his feet, and hearing him preach, she might be truly said of *Christ* to haue chosen the good or better part :) And, as *Iosephus* reports, after *Christs* ascension from the Mount of Oliues into Heauen, she neuer could endure any company.

See now how this new Conuert puts on now a new liuery, she that before stood in defiance of *Iesus*, and scorned to haue the title and name of any of his meane, despised Followers, now happily challenges him to bee her Master, and Lord, and calls him by the name of *Rabboni*: lo heere is the sauing power of him who

*Dionys. in
Matth. 20.*

Luk. 10. 42.

Isa. 63. 1.

who is mighty to saue.

O doe but ponder the difficulty of her and our turning after so much sinning, it will make vs much more admire, and stand in a deepe amazement at the exuberant loue and mercy of our Lord and Sauour *Iesus*. In the prime act at our first entrance into conuersion, when we begin to forsake Satan, and neuer till then, ô Lord, to feele the plunges, and pangs, and convulsions, and apoplexies, and swoonds, that the soule hath with Satan: now is the time for Satan, the most of all to bestirre himselfe, to labor tooth and naile, to continue his long-challenged interest in a sinner: now hee fomes, and rores, and rages, and rends, and teares (as much as is permitted him from God) a poore sinner in peeces, like a sauage, fierce
and

*Dum à Deo auertimur ludit.
Dum ad Deum
conuertimur
ledit Satan.*

and hungry Lyon, so long as his prey, the silly Lambe, is vnder his paw, so long will hee play with it, and licke it with his tongue, & dandle it ouer with an easie gentle tallon; but if it once seeke to struggle, and to make an euasion and escape out of his clawes, timorously to crawle away, then begins hee to yell and rore, and with his cruell clutches, and mercilesse teeth, to seaze vpon it, and so to deuoure it. So long as *Iacob* stayed in *Labans* house, he was at quiet; but when he departed to his fathers house, then was he pursued.

And thus, in the very beginnings of turning to God, it fares with *Mary*, and all the Elect of God: see then, how vigilant, and busie, and furious, *Satan* is, sweating and toyling, by all possible meanes, to scrue a sinner on to

E despe-

*Isidorus de
Sum. bono.*

desperation, farre more dismall
then sinning it selfe : for, as *Isi-
dore* speaketh, *To commit sinne, is
the death of the soule ; but to de-
spaire, is the stepping downe to the
nethermost Hell* : And for this, he
runs, and drudges vp and down,
like a cunning Geometrician, he
compasseth both sea and land, to
make *Profelytes* for his owne
Kingdome. Whence comcest
thou ? saith God to him, hee an-
swers, *Missut haarets*, from com-
passing the earth to and fro. He
layes sore siege and battery, day
by day, against the Bulwarke and
Fortresse of our soules : hee la-
bours to strip vs of our *πανοπλια*,
the whole armor of God, *Eph. 6.*
to rob vs of our golden eare-
rings, the blessed Word of God,
which is able to make vs wise
vnto saluation : to turne our ap-
ples of gold, with pictures of sil-
uer,

uer, into σαπρηνισμός, rottennesse
of speech, Ephes. 4. to cast vs into
a sweat of daliance, that so wee
may cast off the wedding gar-
ment, which if we want, we shall
be struck dumbe before the bles-
sed *Bridegroom* : nay, at the
length, if hee perceiue any sence
and feeling of our sinnes in vs,
and so a feruent desire to turne
vnto the Lord, then he seekes to
driue vs into desperation, by
setting our sins, and Gods iudge-
ments in battell aray before vs.
And thus did he with *Mary*, and
thus hee doth with vs : but the
Lord watcheth ouer his deare
Elect. And surely, he that keepeth
Israel, had need neither to slumber
nor sleep, *Quia non dormit neq̃
dormitat ille qui impugnatur Israel* :
for he neither slumbreth nor slee-
peth, who wageth continual war
against *Israel*. By this our graci-

Ephes. 4. 29.

S. Bernard in
Serm. 11.
Qui habitat.

ous Deliuerer, our soules often escape, as a bird out of the snare of the Fowler, the snare is broke, and we are deliuered.

We will sing an *ὁπνίκιον*, a song of victory and triumph vnto God, All glory vnto him, who curbs in and martingales *Iobs* proud Horse, so that hee cannot sling and yerke out at his pleasure : who bindes the strong man, who rebates and duls the edge of *Satans* fury, who stints his malice, who limits his power, who cancels this huge Ocean, with a *Gnathpo*, hitherto shalt thou come, and no further, heere lay downe thy proud waues.

As *Theodoret* of the sea, so we of him, *Ψάμμιον αἰχμῶν, καὶ πρὸ πηχέως ὅπου παρελθεῖν οὐκ ἀνέχεῖ*. *Satan* cannot range beyond his tethering. The heauenly *Xerxes* giues more then three hundred stripes vnto

Iob 39.22.

הב

huc vsq.

הע

Iob 38.11.

Ierem. 5.22.

Theodoret.

ser. 4. pag. 66.

vnto this sea : hee will trample
ouer this *Hellepont*, as hee plea-
ses : for this is that omnipotent
Lord, whom the windes and
seas doe obcy. Loe heere *Nico-
creon* the Tyrants head is laid in-
deede in a platter ; *Anaxarchus*,
the Christian Philosopher, I
meane, needs not feare his poun-
ses. Loe, all that hee hath is in
thy hands, but saue his soule or
life, meddle not with that, *Iob 2*
6. Satan cannot enter into a silly
heard of swine, except *Iesus*, like
the Centurion to his seruant, bid
him goe : nay more, without the
Diuine Prouidence & Permissi-
on, he hath not so much power,
as ouer the bristle of a Swine,
Porcorum setæ, the very bristles
of Hogs, are numbred to God,
that heauenly Arithmetician,
how much more your haire,
and all your members, are they

ἡν τὸ σκεῦος
ἦν τὸ σκεῦος.
Herodotus.

Diogen. Laert.
in vita Anax-
archi.

Tertullian.

Lais oued.

Iob 4. 11.

μυρμικοῦν

ὥστε παρὰ τὸ

ἂν ἔχῃ τὴν

σημειαν.

Septuagint.

Iob 40. 18.

Not. S. Gregor.

super ist. locum.

writ in his booke, *O yee of little faith* ? How much more watcheth the Lord our God ouer his little flocke, ouer *Iacob* his chosen, and *Israel* his inheritance, purchased with his owne prizelesse bloud ? Hee confines, and cancels, and limits *Satans* power, hee cannot goe beyond his pale : hee is that *Μυρμικοῦν*, that *Ant-lion*, *Iob* 4. 11. though he bee a Lyon to them that feare not God, yea, a roring and a deuouring Lyon to the Reprobates, yet is hee but a poore *Ant*, a *Pismire* to them that resist him, by a liuely faith. Behold, hee drinketh vp the *Riuer* [the Reprobate] and hasteth not, and he hopeth that hee can swallow vp *Iordan* : no, no, *Iordan*, Gods Elect, he has no power on it, it is the sence of *S. Gregory* : hee cannot so much as gulpe downe one drop

drop of *Gibon*, or *Pishon*, or *Hid-dekel*, or *Perah*, the foure riuers of that Celestiall Paradise. And yet hee seekes about, *τίνα καταπιή*, whom hee may drinke vp, and swallow downe : and thus hee much desired to haue done with *Mary Magdalen*, if shee by the diuine hand of mercy, had not turned true *Rechabite*, to haue kept that constant holy vow to God, neuer to drinke nor taste wine againe of that deceiuable cup, the bewitching wine of the pleasures, and soule-hazarding delights of this wicked and base world, that wine that is mingled with gall, or rather vineger, *Matt. 27.* or bitter myrrhed wine, *Mar. 15*, the end of which is gall and wormewood, great anguish and vexation of spirit, which whoeuer drinketh to the bottome, is to vse *Theodorets* words, *ἡλίθιος καὶ*

1 Pet. 5.8.

Wine pressed out of them, *ὄμφακες*, wild and sowre grapes. *Esa. 5. 2.*

ὅτι καὶ χολῆς μεμυγμένον.

Matth. 27. 34.
ἐσμυρνεύμενον οἶνον.

Mark. 15. 23.

Theodoret.

S. Bernard.
hom. de Cœna
Domini.

Heb. II.

ἐν ἑαυτῷ, euen besides himselfe,
and as it were, strucke with an
astounding thunder-clap. Satan
onely bruized her heele : This
blessed woman being of the seed
of that more blessed woman, or
of that man, who is God blessed
for euermore (*Cuius sanguis prius
profuit quam fuit*) by a power-
full faith did, as it were, break his
head, did stop the mouth of this
roring Lyon, Heb. II. 33. Shee,
though once a publike and no-
torious sinner, a stigmaticke,
branded, a marked sinner with
murderous Cain, she now shakes
hands with all her old and swee-
test embracements : shee gives a
bill of diuorce to wantonnesse,
vnto the which she had beene so
long wedded : she refuses to bee
called the darling daughter of
the world, chusing rather to suf-
fer a short affliction, to endure a
hard

hard penance with the children of God, then to enjoy the pleasures of sin for a season: she disrobes and strips her selfe of all her princely paludaments, her rich aray, her courtly acoutrements, her sumptuous weedes, and puts on the comely attire of a true Penitentiary: shee bathes her soule in a full sea of teares, which neuer shall haue ebbe: she comes with all expedition, making all haste to God, to kisse the Sonne least that hee should bee angry: No lingring now, no delaying, no putting off from day to day, lest too late shee should come and knock at *Mercies* gate: so shee being very sensible of the lothsome saour of her owne sinnes, that *Basket of Summer fruit*, a whole haruest ripe and ready for the sickle; shee takes an Alabaſter box, of very costly and

Amos 8. 2.

and odoriferous oyntments, whose sweet perfume and flowry sent, might happily confound, and take away the rancknesse and rottennesse of her sins, from the sacred nostrils of her Sauour *Iesus*, shee comes to *Simon* the Pharisees house, who had enuited *Iesus*, as a guest, to take repast with him, shee comes trembling, and blushing, and crouching, and blubbring, to the table where *Iesus* was sit downe, she came quiuering behinde that Lord, that saw her well enough, shee did her decent obeysance, she bowing downe her selfe, began to kisse the feet of her deare Sauour, and to wash them with her teares (the liuely expreffion of her penitence and penance) and shee wipes them cleane with her disheueled locks, that she had layd out before for lewd enticements :

S. Gregory.

ments : *Quod membra tot olocau-
sta* : Euery limbe that shee had
lent before to sinne, now shee
makes an Holocaust, a sweet
burnt Sacrifice to *Christ* : Her
Teares are her best Aduocates
and Proctours, to plead for mer-
cy and remission before the
Throne of grace. *O Taciturnitas
clamosissima* : A silence that spoke
much in the eares of Almighty
God, who though the euerliuing
Word respects sad and sighing
thoughts, as well as words : this,
sutable to *Abels* blood, that vo-
call blood, that was so loud and
shrill an Orator, to Heauen, for
to declaime against the massa-
cring and affasining hand of that
his guilty brother : Neuer a
word she spake, for shee knew it
was vnto the *Word*, who knew
her speech that was retired into
her inner Cabinet, the priuate
with-

Of Spikenard.

with-drawing chamber of her heart. And more, lest the sacred feet of *Iesus*, should seeme vnto the dissembling Pharisees, to take a taint, to receiue the least pollution by her sinnefull teares, the pudled water of her infected heart, her soule that had the crimson graine and dye of all iniquity, and so her action might be vnpleasing and distastefull vnto that *Iesus*, who did refuse to drink the vinegar and gall; therefore *Mary*, to take away that stench, annoyleth his hallowed feet with a sumptuous oyle, a precious balme, and in another place, she powred oyntment on his sacred head, an oyntment of so much worth, that *Judas* the Treasurer, the Bearer of the burse, repined (but in an easily-detected policy) with a *Quanto melius*, How much better had this

this been sold for three hundred pence, and the price thereof employed to the behoofe of the poore? which *Iudas* spoke not out of loue vnto the poore, but for enriching of himselfe, by vnlawfully detaining the almes of the poore, for hee carryed the bagge, *γλωσσόκομον*, the *purse*, or *tongue* (the word of the Euangelist) for that was it, hee thought would alway speake for him: well, *Mary* came and annoyned *Christ* her Sauours feet, not because, by that she could adde any sweetnesse, but more liuely to expresse her thankfulness, for he was he, of whom the Spouse speaketh *Cant. 5. 16. vecullo macomaddim*, hee is wholly delectable, nothing but sweetnesse it selfe. In which her weeping, and then annoyling of *Iesus* his feet, wee may by the way essentially
note

Ioh. 12. 6.

Cant. 5. 16.
ὁ λαὸς ὁ πρὸς
μὴν, and ὁ
γλυκασμὸς.
Nazianz.

note that first wee ought to bewaile our sinnes, and then to offer sacrifice to God : if the former be available, the latter shall be acceptable : no erecting of a new house before the old ruinous wals be demolished. First, refine and purge the liquid fountaine, remooue the mud and slime, bring him to his cleere and natieue channell, then will the currents and streames deriued thence, be pure and chrySTALLINE. Lord clense our hearts, and then our hands they shall bee cleane, and all our members they shall offer vnspotted sacrifice vpon thine Altar.

This, and all this, did *Mary Magdalen*, for wee hold with *S. Augustine*, *S. Gregory*, *S. Leo*, & *S. Ambrose*, that both shee that anoynted the feet of *Iesus*, and shee that powred oyntment on the

the head of our Lord, and shee that was sister to *Lazarus* and *Martha*, were all one *Mary Magdalen*, and not with *Theophylact*, that they were three distinct *Maries*.

Heere (Beloued) is a singular comfort vnto euery distressed soule. If thou hast beene neuer so profligate, debauched, desperate, precipitate in sinne, euen running headlong to Hell : O despaire not, ô put thy trust in God, he hath his times of thy reclamation, and his own vnspeakable commiseration, They run farre that neuer turne, and they sinne exceeding much, on whom God will haue no mercy : one mite of his mercy is enough to feed thy starued soule : one drop of his prizelesse bloud (which is not yet dry, but thrilleth downe the Crosse, yet, to euery penitent

An Ephah, a
Gomer full.

*Vrbannus quar-
tus in exposit.
91. Psalmi.
Qua, de lacu
facin & miseria
extrahuntur.*

tent Beleeuer) is sufficient to wash away the magnitude and multitude of all thy sinnes, bee they neuer so mighty, bee they neuer so many: For great sinnes, he is a God of great mercy, and for many sinnes, hee is a God of much mercy, of manifold compassion. One grape of the clusters of the vine of *Engaddi*, is able to cheere and reuiue thy swounding and dying heart. One glance of fauor, one glimpse of mercy is enough. *Mercy* is like *Manna*, hee that gathered much, had nothing ouer, and he that gathered little, had no lack: *Misericordia est miserorum chorda*, sayth *Vrbannus*, Mercy is the line or cord, by which wretched soules are haled vp (with *Jeremy*) out of the dungeon of iniquity and misery; this is the three-fold cord of Gods mercy in *Iesus Christ*,

Rabboni.

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Christ, which cannot easily, nay, which neuer can be broken, for whom the Lord loues once, hee loues to the end, the gates of hell shall neuer preuaile against them, the deare Elect of God shall stand fast for euer, like the Mount *Sion*, which cannot bee remooued; O *Peter, Peter, Satan* hath desired to fan, and sift, and winnow thee, but I haue prayed that thy faith faile not. And

Reuel. 7.

there were sealed vnto the Lambe, an hundred and foure and forty thousand, of all the Tribes of the children of Israel: and a great number besides, which no man could number, of all nations, and kinreds, and people, and languages, stood before the Throne, and before the Lambe, clothed with long white robes, and palmes in their hands: And these are they that came out of great tribulation, and haue wa-

F

shed

Ioh. 10. 27, 28.

shed their long robes white, in the bloud of the Lambe. My sheep heare my voyce, and I know them, and they follow mee, and I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke, or snatch them out of my hand. Ioh. cap. 10. vers. 27, 28.

Oh, but I am very sensible, how sad, melancholy, misty thoughts, and dull phantasies, will oft surprize the soules of the elect children of God, by *Satans* sophistry, the *Arch-lugler* of the world, what sights and apparitions, what feares and terrors, what rauings and blasphemy sometimes, what deiection, and beginnings of despaire, doe disswade them from beleeuing this, that their iniquity is forgiuen, and their sinne is couered, that they are writ in the booke of life, and cannot bee expunged,
and

and rased out, that *Iesus* is their *Rabboni*, with *lonas*, being in the belly of that great *Lewiathan*, the midst of Hel, they cannot powre out their zealous oraisons, they are not therefore spued, and cast vp vpon the dry shore of comfort.

I doe confesse indeed, that the dearest children of God, who cary the marke of the Lambe engrauen in their fore-heads, may some-while stagger in their faith, they may bee subiect vnto agonies, and pangs, and convulsions, and falling-sicknesses, and swoonds, like *Trees* in winter, seeming sere and dry, leafe-lesse, and sap-lesse, and liue-lesse, hauing put off their Summers glorious ornature: their faith, like a small sparke, hapt vp in embers, no hope at all of flaming out; they seeme, in the sadnesse of

F 2

their

Psal. 10. 1.

Χειμῶν & γα-
 τήσις. Νάζ.
 Orat. in Laud.
 Cypriani.

their soules, to be *Anathema's*, as being forsaken of their God, no God of mercies now to them, nor Father of consolations, the Lord standing (as *David* expostulates with God) a farre off: no gleame of comfort, no beaming of blisse, but all dismall and shady night vpon the surface of the soule: yet at the length, as plants that seemed withered and dead, in that dull and downe-looke of winter, (as that Father termes it) haue new life infused into them, by the blessed rayes of the *Sunne*, when the quickning spring doth once put in: so the deare Elect, they haue their blessed spring and sun-shine of grace, to reuiue (as it were) their drooping & languishing soules, to make them flourish, and blossom, and bud in faith againe. And that poore remainder, that
 small

small sparke of faith couered in cold embers, interred (as it were) in the Sepulcher of their hearts, shall once bee raked vp againe, and kindled, and grow to a big flame, the blessed Spirit of God, that breatheth where it lusteth, *ἀναζωπυροῦντος*, with heauenly bellows, blowing it vp againe: and so it prooues the sacred fire of Gods Altar, that neuer goes out: For needes must Gods eternall determination (in whom there is no shadow of change) stand sure and immutable, of sauing his Elect.

Faith, in the chosen Sons of God, may haue a pang, a spasme and convulsion, a qualme, a swoond; but it shall not dye: It may bee *remota*, but not *amota*; *percussa*, not *excussa*; it may haue *remissionem*, not *amissionem*; it may haue a slip, a fall, but no fal-

πιστις, ἡ ἀληθεύουσα.

Faith may looke all forlorne, and pine, and winole away, but sure it withereth not.

Ioh. 11.

Yet very
nere death,
as that of
Epaphroditus.
Phil. 2. 27.

Psal. 51.

ling finally away ; it may bee sequestred, but neuer diuorced ; it may bee shaken, but it shall not be shiuered ; it may haue an vn-bending, but neuer a breaking ; it may haue a shuddering ague-fit, but as our Sauour sayd of *Lazarus*, *Ioh. 11. 4.* *This sicknesse is not vnto death* : This fit and calenture is not Faiths fare-well : The testimony and euidences of the Spirit may bee dimmed, the hearts of the Elect may be ouer-crowded and troubled, like those waters of *Bethesda*, but by an euill Angell : their consciences may be appalled, and wounded, and galled, with the sight of that huge army of their sinnes : the comfort of the Spirit may be taken away, for a time, but the Spirit of comfort, neuer : The ioy of saluation may be of *Dauid* implored, and so of *Mary*, and all Gods

Rabboni.

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Gods children, but saluation it selfe, which is lodged in the bosome of the heart, shall neuer be amouued. Now, *O death, where is thy sting? o Hell, where &c.* All glory vnto him, who hath triumphed ouer principalities & powers, who filts Leuiathans skin with barbed irons. *Iob 40. 26. Who insults ouer death and Hell. Ose 13. 14. O Death, I will be thy death; o Hell, I will be thy graue.*

1 Cor. 15.

Iob 40.

Ose 13. 14.

O my Beloued, me thinkes I see the duell and combat, I heare the dispute betweene *Apolluon*, or *Abaddon*, that Great red Dragon, that *Subtill Serpent*; and weake and simple *Mary*, whose fingers were not taught to fight, whose armes could yet hardly breake a bow of steele. See how he, by his deceitfull *Elenchs*, his Logicke full of fallacies, labours to serue and riuet this perswas-

Rom. II. 32.

on into *Maries* heart, from embracing the holy seruice of this *Rabboni*, from turning vnto him with teares of true contrition : In one of the premises, the *Ma-ior* of his counterfet Syllogisme, he puts in all her sinnes; in the other, which is no *Minor*, he layes before her, her long dwelling in the tents of *Kedar*, her continuance in sinning, and withall, the rigour of the Law, the iudgements of her God, and so windes vp a weake conclusion, otherwise then that in *S. Paul, Rom. II.* for that is a conclusion of mercy, *Conclufit Deus omnes in incredulitate, vt omnium misereatur :* He hath shut vp all in vnbeleefe, that he might haue mercy on all : For this tels her, & so all the discomforted (not discomfited) children of God, that now there is no balme in *Gilead* ; that the
good

good *Samaritane* is passed by:
That the Prophets spotted *Leopard* and vgly *Black-more* can ne-
uer bee rinsed white: That her
name was *Legion*, and that *El-
gibbor*, or *Gabriel* himselfe, the
God of strength and power, was
vnable to dispossesse *Zabulus*,
that subtile Serpent, *who was
more subtile then all the beasts of
the field*: That they that rise not
early, can gather not so much as
one *gomer* full of *manna*: That
the vnwise Virgins come too late
to knocke at mercies gate: That
her sinne, with *Cains*, was grea-
ter then God could forgiue:
That the childrens bread is not
to be throwne to dogs, who are
not worthy of the crums of mer-
cy, that fall from the table of the
Lord: * That *Nonatus* was no
Heretike, for denying all vertue
of repentance, vnto them that
sinned

Ierem. 13. 23.

Gen. 3. 1.

* *S. Cyprian*:
but *Hierome*
saith 2. 28. *Io-
uinian*, it
was *Montanus*
his heretic be-
fore *Nonatus*:
for *Montanus*
was in *Com-
modus* his
time, but *Non-
atus* in *Deci-
us*, &c.

finned after baptisme, who, if they once fell, could neuer rise againe: That Hels *Nabuchadonors* fiery furnace is the guerdon and wages of sinne, whose feruent flame made by *naptka*, and pitch, and tow, and faggots, doth licke vp and deuoure all rebellious transgressours.

Thus formes he from hence a sophistical inference, a cunning conclusion, derogatory to true Diuinity, that notorious sinners are neuer to expect for mercy. But as S. *Ambrose*, seeing S. *Augustine* to bee too nimble a Disputant, and too much skild in sophistry, caused this to bee sung in the Letanies, *A logica Augustini libera nos Domine*: So let vs all pray, From this Logicke of that grand Sophister, *Satan*, Good Lord deliuer vs. See, I beseech you, how with this Logicke,

*Ambrosius
Coriolanus.*

gicke, this great *Enginer* of arguments, accosts and sets vpon the soule of deuout *S. Bernard*, when the agony and pangs of death were on him, a little before his soule and body, these two friends of long acquaintance, did take their last leaue one of another, (yet not last, if wee haue an eye to the resurrection, at the latter day.) Thus the Diuell, the great *Iempter*, appearing to him, did accuse him, saying, Hee had no title nor interest, hee could make no plea nor challenge to the Kingdome of eternall blisse.

In vita Sancti Bernard.

This holy Father being nothing appalled, or cast downe with *Lucifer* (who was indeede himselfe cast downe like lightning) made this present reply. I confesse with that faithfull *Centurion*, that I am not worthy to enter vnder the heauenly roofe of

of my deare Lord, except the *Word* do say the word: nor can I challenge it by any merit; I build no such *Babel*, which will come tumbling downe vpon my owne head, but *Iesus* my Sauour (whose diuine power, the true *Vbiquitary*, is now present with, and assistant vnto me) hath taken possession of Heauen by a double right, *Iure hereditatis*, and *Iure redemptionis*, by right of inheritance, and by right of redemption: by the first, hee hath got possession for himselfe, as the eternall Sonne of that eternall Father: and by the other, in regard of his death & passion, & of his redemption, he hath purchased and obtained Heauen for mee, and for euery penitent Bele cuer: At which words *Satan* departed. And thus, thanks bee to the Lord, *S. Bernards* soule, (as no question,

question, *Mary Magdalens*) escaped, as a bird out of the snare of the Fowler, *the snare is broken, and it was deliuered*: And thus hee peaceably resignes his soule into the hands of him that created it, like *Babilas* the Martyr, he vttering these his last words, the vp-shot of his life, them words of that *Negrim Zemiroth*, the sweet Singer of Israel. Now, *o my Soule, returne vnto thy rest, for the Lord hath blessed thee, hee hath deliuered thy soule from death, thine eyes from teares, and thy feet from falling, henceforth shall I walke with the Lord in the land of the liuing. Thus, o Lord, thy mercy reacheth vnto the Heauens, and thy truth vnto the clouds: wherefore we will praise thy name: yea, our soules shall bee satisfied with marrow and fatnesse, when our mouths praise thee with ioyfull lips: These*
are

Psal. 124. 6.

2 Sam. 23. 5.

Psal. 56. 13.

Psal. 57. 11.

Psal. 63. 6.

are the golden Cymbals, that so much delight thy skilfull eares, ô Lord Almighty.

Cant. 5. 12.

O let vs all returne with *Mary Magdalen*, with penitential tears, vnto this blessed *Rabboni*, who cries to vs for to returne, *Shui, shui, hashulammitb, shui, shui*: Returne, returne, ô *Shulamite*, returne, returne. Foure times *Returne*: for God the Fathers sake returne, for God the Sonnes sake returne, for God the Holy Ghost his sake returne, for the whole and holy Trinities sake returne.

And if so bee wee turne vnto the Lord, hee will accept of our penitency, (for he bottles vp all our teares) and hee will receiue vs into mercy, the mercies of our God shall embrace vs on euery side. *Maryes* penitency, and so the repentance of vs all, is the *Afylum.*

Asylum, the Sanctuary of euery sinnefull soule ; the *Birth-day* of our regeneration, the *Super-se-*
deas of all our spirituall debts,
the heauenly *Jordan*, to bathe
and wash the leprosie of our
soules and bodyes ; it is the *red*
sea wherein the hoast of our spi-
rituall *Pharaoh* and himselte are
drowned ; it is the swelling
waters of the deluge, that carries
the *Arke* of the soule aloft, and
keepees it from drowning in per-
dition ; it is the casting out of the
old leauen of malicioufnesse, and
the eating of the sweet bread of
sincerity and holinesse ; it is the
ἰατρικὸν καὶ ἐσθλαριον, an house of phy-
sicke for euery sicke soule, the
Hospitall or *Inne* of the good *Sa-*
maritane, the Physician of our
soules, wherethe wine and oyle
of consolation is ; it is the source
and spring, the draw-well of
Gods

S. Chrysostom.
Homil. 15. vp-
on 2 Corinth.

Rabboni.

Gods fathomlesse and infinite mercies ; one drop of which, one mite, one crumme is sufficient to wash away our crimson finnes, to feede our starued discontented soules withall: O Lord, thou Celestiall *Almoner*, giue vs of the broken meat of thy mercies, which thou hast layd vp in more then twelue baskets full, for them that turne to thee, & turne vs, ô good Lord, with *Mary Magdalen*, so shall we be turned vnto thee, ô *Rabboni* : for wee perswade our soules, that if our finnes were more in number by millions, then those of *Mary Magdalens*, yet thou in mercy wouldest race them all out of thy booke of *Items*. And for this, I beseech you read that heauenly & comfortable booke of *Fulgentius* fore-mentioned, to *Venantia* of peni-

*Fulgent. B. of
Ruff. in Africa
lib. de penitud.
& retributi-
one.*

penitence and retribution: wherein hee hath bundled vp the places of the Scripture, pregnant for this purpose, saying, *Non est perfecta bonitas, à qua non omnis malitia vincitur: nec est perfecta medicina, cui morbus aliquis incurabilis inuenitur*: There is no absolute goodnesse, that ouercomes not all maliciousnesse, nor perfect drug, or true skill in physicke, that leaues any malady vncured. And hee shewes moreover, that if *Iudas*, as hee legally repented, had trusted in Gods mercy, he surely had been saued: The Lord hath his owne peculiar times and places, of gathering together that which was scattered, of bringing home the lost sheep vpon his owne shoulders, to the heavenly fold: of running to meet, of falling on the neck, and kissing the riotous

*S. Aug. with
Tull Horten-
sius in his
hand, found
the Bible vn-
der a fig-tree.
lib. confess.*

Acts 9.

Prodigall. Hee hath a -- *Tolle lege*, -- vnder the tree, *Take up and read*, [the 13. to the Romanes, the three last verses: For *S. Augustine* -- Not in surfetting and drunkenesse &c. He hath a shining light from Heauen, both to darken and illumine *Pauls*, or *Sauls* eyes, as hee trauelled to *Damascus*, breathing out threatnings and slaughter against the Disciples of the Lord; was their not a heauenly trap layd, by this *Rabboni*, our Lord and Sauour *Iesus*, to catch this Courtier in? to make a Courtier a true Conuert? (A thing, some will say, something rare :) Yet surely, there be many Courtiers very holy, religious, and deuout, and God encrease the number of them: But sure, a chaine is sooner and fairer made of purest gold, then of impurer mettall mixt

mixt with earth. *Christ Iesus*, with his heavenly gospelling, his powerfull preaching, caught this notorious sinner, *Mary Magdalen*.

Penalty alwayes followes not immediately, nor fals vpon the necke of impiety : Thus many, by the vnspeakable mercies of him that wholly is composed of mercy, who, in their April and prime of youth, haue greeuously sinned ; in their yeeres of more maturity, were happily reclaimed : of *Apostata's*, became *Apostles* : of *Sauls*, persecuting; were made *Pauls*, diuinely preaching : of *Succisores*, were made *Succes- sores*, to vse *Bullingers* words : of Cutters, and Swash-bucklers, and prophane persons, were made Captaines ouer the Host of *Israel*, Successours of that *Αρχι ποιμην*, the cheefe Shepheard

1 Pet. 5. 4.

Acts 20. 28.

of the sheepe, to feede the flocke of *Christ*, whereof the Holy Ghost hath made them Ouer-seers, to feede the Church of God, which hee hath purchased with his owne blood: of *Vincti*, were made *Vncti*, being bound, and manicled, and fettered, in gyues and chaines of lust, in their youth, (like *Abrahams* daughter, bound eighteen yeeres vnder *Satan*) were made, by mercy, the Annoynted of the Lord: of meere limbes of *Satan*, were made lamps of the Church Militant, and now shine like lustring Stars, for euer and euer, in the Church Triumphant.

Ecclus 5. 7.

Sp. to Caesar.

Jerem. 2. 24.

O but yet deferre not, put not off from day to day, thy true repentance: though God spare thee long, yet the *Ides* of *March* are not yet past: the Hunts-man will take the wilde Asse of the wilder-

wildernes in her moneth. O beg
for true repentance : Aske with
Acsah, of the Heauenly *Caleb*,
and beg of him for the springs a-
boue, and the springs beneath,
Ios. 15. the springs of thy heart,
the springs of thy eyes, to weepe
bitterly and incessantly for the
finnes of thy soule. O let thy
soule gaspe vnto God, as a thir-
sty and dry land, where no water
is. O turne with *Mary*, then *Christ*
shall turne to thee, and speake
comfort to thy soule, and then
thou shalt happily, with *Mary*,
call him *Rabboni*.

Ios. 15. 19.

And thus much of *Mary*.
Now followes *Rabboni*.

R A B B O N I.

Τίς ὁ μετρήσας τῇ χειρὶ τὸ ὕδωρ; τὸν ἕρποντα ἀπὸ μῆ; καὶ πάντα τὰ ἔδαφος ἀπὸ δόχου; &c

Esai. 40. 12.

Who hath measured the waters in his fist, and counted Heaven with his span, and comprehended the dust of the earth in measure, waighed the mountaines in a waight, and the little hills in a ballance? *Esay* 40.

Cant. 4. 15.

O sweet *Iesu*, my braine is a broken cisterne, to contain thee, the water of life, the euer-flowing springs of *Lebanon*: my carnall reason, but like a blinde *Bar-tima*: my tongue, like dumbe *Zacharies*, locked vp in my mouth, when I should runne descant on thee, ô *Rabboni*.

O let my tongue be the pen of a ready writer, to treat of thy wisdome, thy mercy, thy greatness,

nesse, thy goodnesse : my pen,
that like a cursed *Israelite*, rang-
ing like a poore pilgrim, in a wil-
dernesse of secular obiects, of-
ten, nay too often, lothing that
Celestiall *Manna*, surfetting on
pleasancies, calling rather for the
cucummers, the onions, the gar-
licke, the flesh-pots of *Ægypt*,
wherein is naught, but *Mors in*
olla, Death in the pot, ô thou
man of God, I say my pen is too
vnfit a pensill, to limbe forth thy
praise, to describe thy glory, ex-
cellency, and perfection : O nei-
ther is it safe for pollution, to en-
ter into the holy Tabernacle,
without washing at the golden
lauer : no more then a weake,
blemisht, sore eye may gaze vp-
on the Sun-beames : O therfore
purge me, ô Lord, with hysope,
that my hand, my heart, my
tongue may appeare before thy

ὡς περ, ὅτε ὁ
σαδρα ἡλιακῆς
αὐτῶν ὁ ἀπε-
στειλ. Ναζιανζ.

Rabboni.

glorious presence, as white as
snow in *Salmon*, that so thou gra-
ciously mayest accept of this my
meaner sacrifice, in my thought
and speech of thee O Lord *Rab-
boni*, wishing my very heart and
soule were made an Holocaust,
burnt in feruent deuotion vnto
thy most sacred seruice.

Rabboni.

O my deare Lord and Ma-
ster, *En amo te, & si hoc parum est,*
amen validius: Loe, I loue thee,
and if this my loue be too little,
ô giue mee power to loue thee
more. *Dothi li vaani lo.* And,
Ani ledothi vedothi li harogneh
bashoshannim. I am my Well-
beloueds, and my Well-beloued
is mine, who feedeth among the
lillies, full of all redolency, and
full of all purity. *Mary payes*
tribute

S. Aug. lib.
meditation.
cap. 18.

Cant. 2. 16.

Cant. 6. 2.

tribute of thankfulness vnto her Lord, for his deare loue exhibited vnto her. As the water sources and springs in her heart, so it bubbleth vp in her religious tongue : for, *ex abundantia*, out of the abundance of the heart, the mouth speaketh.

Matth. 12. 34.

The tongue is either *κῶδος*, or *κῆδος*, *cauod*, or *chalon*, either a mans glory, his grace, or his greefe, either his renowne, or his reproch.

Heere *Mary* awakes her glory ; *Awake my glory, awake my lute and harpe* ; Glory, that is the tongue, the sweetest tuned instrument of musike, to raiuish the eares of the Almighty.

See *M. Herus* on that Psalme.

The Poet saith of *Menelaus*, for his curt and excellent speech,
 Παῦρα μὲν ἀλλὰ μάλα λιγέως ὅπ' ἐπολύμυτος
 Οὐτ' ἀφ' αὐτοῦ πεπῆς, —————

Homer.

Hee spoke very concisely, but
 sweetly

Rabboni.

glorious presence, as white as
snow in *Salmon*, that so thou gra-
ciously mayest accept of this my
meaner sacrifice, in my thought
and speech of thee O Lord *Rab-
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more. *Dothi li vaani lo.* And,
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is mine, who feedeth among the
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See *Mollerus* on that Psalme.

The Poet saith of *Menelaus*, for his curt and excellent speech,

Παῖρα μὲν ἀλλὰ μάλα λιγῶς ὅπ' ἐ πολὺ μῦθος
Οὐτ' ἀφαιμῶρεπ'ις, —————

Homer.

Hee spoke very concisely, but
sweetly

Mat. 12. 36.

Ecc. 1. 1.

Psal. 148. 5.

Sweetly and shrilly, for hee was not addicted to the descant of many words, neither to erre, and go astray from the scope he first aimed at. Heere is no *battologie*, no vaine babbling, but very few words: nay, but one sole word, and that is not *ociosum verbum*, an idle word, shee shall giue no account thereof: she had learnt the first verse of the 39. Psalme, which *Pambo* was nineteen years a learning; *I sayd I will take heed unto my wayes, that I offend not with my tongue*. Shee spake this one word to the *Word*, who himselfe vsed not many words; for his *ἔργον*, was his *opus*; his *ῥήματα*, was his *res*; his *fiat*, was his *fuit*. *He spoke [but] the word, and they were made, Heauen, and Earth, and Sea, and Hell, and all that in them is*.

Thus this *Rabboni* saith; *I will,*
be

be thou whole: bee it as thou belee-
uest: so thy faith hath saued thee.
Hee vses no faire flourish of the
ignorant *Empericke*, who brings
his Patient into a trance, by
needleffe words of Art: Thus
hee sayes, *Talitha Coumi*, to the
Damosell, and *ἄνελίζω*, to *Laza-
rus*, *Lazarus* come forth. Thus,
when the cheefe Ruler askt him,
*Art thou Iesus, the King of the
Iewes*? Hee answers neuer a
word, but *ὡς λέγεις*, *Thou sayest it*:
And thus this *Rabboni* cals her
by one word, *Mary*.

This is the dropping of the
word, *Ezech. 20*. And thus
sayes *Iob*, *super illos stillabat elo-
quium meum*, my talke dropped
vpon them, *Iob 29*. Thus *Mary*
becomes an excellent Scholler
of so worthy a Tutor, she speaks
but one word, but this one
word comprized a great deale
more

Mark 5.41.
To the Ruler
of the Syna-
gogues
daughter.

Iob. 11.42.
Matth. 27.11.
And being
accused, he
answered no-
thing. *ver. 12.*

Ezech. 20.46.

Iob 29.22.

2 Reg. 5. 19.

more then what shee spake : as that of *Cæsar* in the Senate, when he saw *Brutus*, his own adopted Heire, to stab him, *Kai oû tenon*, saies he, *Etiam tu, mi fili?* What, and thou my sonne *Brutus*? So that of *Eliab* vnto *Naaman*, 2 King. 5. *lech le shalom*, Goe in peace. Heere *Mary* vtters but one sole word, *Rabboni*. And, ô thou blessed *Rabboni*, set a watch (ô Lord) before our lips, that we offend not with our tongues.

Rabboni.

Lift, ô lift, vnto her heavenly tang, her sweetest straine, see how diuinely she runs descant, heere is the curious *Diapason* of her soule, which harmony fals not vnder the censure of euery vulgar vntutoured care ; for this heavenly name comprizeth all the

the names of *Christ*, as hee is *Ie-
sus* a Sauior, *Christ* the Annoyn-
ted, *Gnimmanuel*, God with vs,
&c. In all these is he *Maries*, and
our *Rabboni*, *Mel in ore*, *melos in
aure*, *Iubilus in corde* ; Hony to
the mouth, melody and harmo-
ny to the eare, and a Iubile to
the heart : He it is, who after the
striking with the diuine finger of
affliction, begets true concord
and reconciliation betweene
God and vs. Harken, I pray, at-
tentiuely to her insinuated diui-
sion.

S. Bernard.

O my deare Lord and sweet
Sauieur, my Master, the loue of
my soule, whom I haue sought
thus long sorrowing : Where
hast thou harboured and lodged
all this while ? O thou precious
Balme of *Gilead*, why wast thou
thus long locked vp from thy
true Loue, from my sad soule, all
forlorne

all forlorne and wounded, and
gashed with greefe? Thou, whose
liuely *Idea*, diuine character, and
faire feature, my soule hath co-
pied out of my senses, that were
the first Pen-men of thy perfe-
ctions (blessed in that they haue
seen thee, and heard thee) whose
exact pourtraiture, and liuely li-
neaments of face, are there more
fairely limbed forth, then that
which thine owne pure hands
did reach vnto *Agbarus* King of
Edeffa, impressed on the hand-
kerchiffe, (if credence may bee
giuen vnto that :) O my Lord,
whom I haue euer set as a scale
vpon my heart, and as a signet
on my right hand ; for whose
sake I haue payed vnto the Aire
many a sigh, and many a sob, the
subsides of mine indebted
soule, and vnto the earth many a
brinish and salt teare, the tribute
due

due vnto my deare Lord.

Where wast thou, ô good Lord? Whither wandredst thou out of thy new Sepulcher? What sacrilegious impious hands did steale thee away? Or didst thou, by thy Diuinity, steale thy selfe away? For sure I deeme it an omnipotent, diuine, no humane hand tooke thee away.

O my Lord, my *Rabbi*, my *Rabboni*, my Teacher, my Preacher, my Conuerter, my Sauior, I cannot, I will not forget thee, though thou wert a great while longer absent: still my memory shall bee the Register of all thy benefits, the true Recapitularour and Treasurer vp of all thy kindnesse. My tongue sent in Embassie from my princely heart, shal euer send forth such streams of thankfulnessse, as it first receiued frō thy sacred flow; ô thou

Ocean

*Lachmam dim-
har* : in the
Syriack Lords
Prayer.

Ocean of all blisse. Thou art the *Manna*, Angels food, the food I fed vpon, I feed vpon, my daily bread, my *supersubstantiall* bread, my *To morrow* bread, my bread that lasts for euer, the bread which I most now hunger after, for man liueth not by other bread onely, but by thy word, o thou euer-blessed *Word*.

What, haue I once more happily set eye on thee? whose glorious face, the Angels, Seraphims, and Cherubims (those watchfull *Sentinels* of Heauen) desire euer to behold, and are neuer glutted with thy glorious presence, and sweet resemblance. And haue I once more heard thy pleasant voyce? who hast the words of eternall life, and neuer any man spoke like this man? O thy face is comely, & thy voyce is sweet. Thy lips drop down pure myrrh:
thy

thy loue, ô Lord, to me is better
 then wine : henceforward will I
 neuer serue other Master, I will
 euerlastingly serue thee : I'll ne-
 uer weare any other liuery, but
Christ Iesus our Sauours crim-
 son one, for hee it is that came
 from *Edom*, with red garments
 from *Bozrah*, who treads the
 wine-presse of Gods wrath a-
 lone : I will euer follow thee, ô
 Lord, — *per tesqua, vepres, du-
 meta, precipitia* : thorow all the
 craggy, thorny, steepy places of
 this world, thorow thicke and
 thin, I will be another *Jonathan*,
 whose soule shall euer bee soul-
 dred and glued vnto thee, ô thou
 the eternall *Dauid*; I will follow
 the *Lambe*, where euer he goeth;
 I will account all as drosse and
 dung, to win thee, the onely lu-
 cre of my soule ; the Kingdome
 of Heauen shall suffer violence

Esa. 63.

H

by,

by mee ; I will esteeme all the afflictions of this life, nothing worthy of that waight of glory, that shall bee happily reuealed vnto me in the hiest Heauens.

O my Prince, my Preist, my Pastour, my Master, my Physician, my Redeemer, my Sauour, my Protectour, my Tutour and Guardian, still be thou present, ô Lord with mee, and when thou art taken away, ô let mee bee gathered vnto thee, who euer gatherest together, and neuer scatterest thine Elect :

*Sic mihi contingat viuere
sic q̃ mori.*

O let me thus liue, ô let me thus dye. Lo, I haue begun to serue thee, a meere vassall vnto *Legion* before, a vessell of dishonour, a true *Hameroissa*, who had had an euerlasting bloudy issue, but for thee the truest *Hematites*, whom

The bloud-
stone.

I but touching by the hand of
faith (euen the hemme onely of
thy garment) must acknowledge
to be my *Raphael*, my medicinall
curing God.

O thou Solace of my discon-
solate soule, thou great Preser-
uer of men, thou Easer of the
fretting yoke of all bondage,
thou Master, thou Friend, thou
Father vnto all seruants, for
thou thy selfe tookest on thee
the shape of a poore seruant, for
vs who are no sonnes, but slaues,
for mee the Gally slaue of sinne
and *Satan* once, still, ô still, let
me be thy seruant, thy *Mary*, and
and still and euer shalt thou bee
my *Rabboni*.

And this is the *Quintessence*,
the *Balme*, the *Pith* and *Marrow*,
the *Heart* of the Text.

*Rabboni.**Rabboni.*

Σωλοϊσμός.

Rabboni is a Syriacke word. As the Souldiers of *Solon* forgot the purity of the *Athenian* language; wherupon, as the Histories record, *Solæcisme* had its first name: So that the *Jewes*, in the Captiuity, forgot their owne native Hebrew tongue, & brought in another tongue into *Palestina*, the Chaldæan and Syriacke tongue, which was much vsed in *Christs* time: In which tongue some *Thargums* of the Mosaicall Law were made by *Onkelus*, the sisters sonne of *Titus* the Emperour.

πῖλαρος.

From hence in the new Testament (as there be many Greeke words coined from the Latine, as ἡγαρεύω, ἀπεκουλάω, πρῆάζω, κουστωδία, and the like) these words
vsed

Rabboni.

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used in Christs time were meere
Syriac: *Raca*, *Mammone*, *Bariona*,
Golgotha: *Reco*, *Momouno*, *Bariauna*,
Gogoultho, for which the *Hebrewes*
doe vse *Rich*, *Gnosher*, *Benionak*
Golgoleth: So Christs word vpon
the Altar of the Crosse *Sabactani*,
hast thou forsaken mee, *Mat. 27.* was
Syriac: which *Dauid* in the *22. Psal.*
hath *Gnasabtani*: and thus *Abba*,
Hacaldemo, *Moranetho*, or *Maranatha*,
in *Hebrew*, *Adonenu bo* our Lord
comes, so *Bethcasdo*, *Bethesda*,
the house of Gods mercie: And thus
Rabbouni. *Rab*, and *Rabbi*, *Hebr*:
Ribbon, *Calde*: *Rabbon*, & *Rabboni*,
Syriac. The *Calde* and *Hebrew* [I]
is turned into [a] in the *Syriac*: as
Miriam into *Mariam*, *Migdal* into
Magdal, *Ribbon* into *Rabbon*.

Golgotha.

This which *Marie* vses is a
Syriac word, saluting him by this

Rabboni.

which is as much as Master, or as some with an affix, *my Master*, or *my Lord*, by this acknowledging Christ to be God.

Before Christs death none termed him *Rabboni*, but *Rabbi*. *Mar* and *Maran* also is the Lord, but *Rabbon* is ὁ Κύριος: *Maran* is ὁ Θεοκύριος: the first is a Lord, Father of his Family, or Children, hauing sole true iust dominion ouer all. (From whence that word is deriu'd and fet, κατακυριεύειν to be dominêring Lords ouer Gods Inheritance, to vsurpe authority and domination ouer the flocke of Christ: as it is *Ezek. 34.* to rule with cruelty and rigour, *beparech.*)

The latter is master ouer his seruants onely. *S. Pauls* word *Maranatha*, comes of *Mar*, or *Maran*, *Dominus*, a Lord, and *atha venit*, commeth, that is, the Lord

1 Pet. vers. 5.

Ezech. 34 4.

Rabboni.

103

Lord comes (whose seruants we either are or should bee) and brings a malediction or curse vpon vs. It is a word of cursing and Imprecation, as if thus, --- It this bee so, or if it be not so, so Christ iudge mee now, or at his second comming to iudge both quicke and dead.

*Maranatha
dominus venit.*

Rab, Rabbi, Rabbon, Rabboni, a man of mickle worth, Honourable, a Doctour, a Teacher of much skil and repute for his manifold gifts, and great and multiplicitious knowledge, as *Theodoret* calls *Plutarch*, πολυμαθὴς καὶ μάλα πολύπειρος: of much learning and manifold experience. Thus were the learned Iewes called *Rabbies*, or *Rabbins*, *Esa. 19. Veÿslachlachem moshiang varau. He shall send the Egyptians a Saviour, a great man, and shall deliuer them: where the Septuagints doe not tran-*

Esa. 19.20.

Jerem. 50. 29.

רַבִּי

Olymp. Ode 10.

παιάνιον ἱα-
 τρον. Clemens
 1 Pedago. 2.

state רַבִּי onely ὑποσέλει αὐτῆς ἀνδρω-
 πον ὅς σῶζε αὐτὺς. Jer. 50. Call up the
Archers against *Babell*, the word
 for *Archers* is there *Rabbim*, that
 is, they that haue a great deale of
 knowledge and singular skill to
 shoot, as he in *Pindarus* with his
 dart -- ἀχοντι φασγῶν δ' ἐλασσεν σκοπῶν. (As
 wee say at an inch, or at a haire's
 breadth) that none escape; for so
 it follows in that verse. I passe o-
 uer with contempt that contēpti-
 ble name that that Icoffer *Julian*
 calls Christ by, in his *Misopogon*.
Chi. I leaue him to this his Iudge.

Christ our blessed Sauour is
 παιάνιον, He hath many names
 giuen vnto him. *Clemens* calls
 him the *Pæonian* or *Apollinean*
 Physition, to cure the imbecilli-
 ties of man, and the sacred In-
 chaunter of all diseases of the
 soule. O let vs runne and hie to
 him for cure alone, for all the
 world

world in regard of him are miserable comforters, and Physicians of no value, *Iob* 16. 2. and

Iob 16. 2.

Iob He it is that forgiveth all thy sinnes, and healeth all thine infirmities, *Psal.* 103. 3. a Psalm of vnspeakable comfort. Here is our heavenly *Æsculapius*, therefore *Ecclus* 38. 9. My sonne faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole. He, as S. Bernard saith, hath both *pretiosas & speciosas medicinas*, both good and goodly, costly and cordiall physicke, profitable for sanity, delectable for sight, sweet for the taste.

Psal. 103. 3.

Ecclus. 38. 9.

S. Bern. Ser. 4.
in vigil. Natal.
Domini.

S. Cyrill according to the Scripture calls him the *scape Goat* according to his diuinity, as hee is the *Goat* for oblation according to his humanity. O let vs pray vnto God in his name, and pray to him, who is our *Mediator*

S. Cyril 9. contra Iulianum.
ὁ ἀπομάρτυς.
Leuit. 16.

tour

Math. 25.

*Iustin. Mart. in
dialog. cum
Tryphon p. 255.*

αἰσιν λωυα-
γαίεσιν.

*Bonauent. li. de
lig. vii. c. cap.
last but one.*

Damasceus.

tour and onely *Saviour*, God and *Man*, and so let vs live that wee be not separated with the *Goats* on the left hand.

S. Iustin Martyr calls him the *stone knife*, for spirituall circumcision : Lord giue vs this true circumcision of the heart, in the spirit, (not in the letter) whose praise is not of men, but of God, *Rom. 2. 29.*

Hee is called in *Bonauent. lib. de ligno vite superessentialis radius, & radius fontalis.* The Head-spring Beame whose being is aboue all being. Lord illustrate now euery darke corner of our soules sitting in Ignorancy.

Hee is termed of *Damasceus* *Θαυματουργος* the wonder-worker: nor wrought he miracles by the helpe of *Belzebub*, but by his owne omnipotent power he cast out Deuills, for a kingdome di-
uided

uited against it selfe cannot stand, *Si nos non credamus Christi miraculis en nos facti sumus miraculum*, If we beleue not the miracles of Christ, though wee see them not, loe we are become a miracle to Gath and Askelon: *Blessed are they that see not, and yet beleue.*

He is called by *Sibylla IXΘΥΣ* the Fish, in a riddle and darke laying, according to the five letters *Ιησους Χριστος Θεος υιός σωτηρ*, *Iesus Christ* the Sonne of God the Sauour: on this fish, broyled on the Altar of the Crosse, by the heate of passion, and his own feruent affection, we doe all feed vpon by faith.

He is the Fish taken in the net *In undis passionum*, in the waters of his sufferings, out of whose mouth we pay our Tribute of satisfaction to our God. For,
but

Sibylla.

but for him the blessed *Ramme* that so happily was caught in the bush, all we the sinnetull seed of *Adam* should with *Isaac* haue been immolated, and offered vp by our heauenly *Abraham*, the Father of all Nations.

*Archangelus
Burgonouensis
Minoritanus.
lib. Cabal. dog-
mat. pag. 109.
119. 120.*

The *Cabalists* doe call him *Vau*, a coniunction copulatiue, because hee doth combine and ioyne together God and man: and *Cochmah* the wisdom of *Cheter*, God the Father; for so the *Thargum Hierosolimitan* be- ginnes at the beginning of *Gene- sis*, *Becockmah Bresith Barah E- lohim*: In wisdom God crea- ted at the beginning, &c. accor- ding vnto that of the Psalmist, *In wisdom hast thou made them all.*

*Vid. Theologica
Orphica lib. se-
cundus, cap. 12.*

The *Mahumetans* call him in the *Alchoran Rubella*: *animū, spiritum, soule, spirit, breath, fla- tum,*

tum, verbum Dei, word of God; and much there is in Alchoran writ in honour of Christ.

He is termed also of the afore mentioned *Iustin Martyr*: wisdom, the day-star, the staffe of *Jacob*, and the like.

Hee is called *Messiah*, the anoynted King, Priest, Prophet. In *S. Iohn*, the Dore, no entrance into the heauenly *Holy of Holies*, but by him.

The Vine whereinto (let vs all pray) we may by faith as liuely branches be inoculated and ingrafted; so shall wee surely bring forth fruite worthy of repentance: Lord grant wee may euer abide in thee. The good *Shepherd*, Lord grant that wee thy Flocke may euer be fed by thee. The *Lambe of God*, *Ioh. 1.* *Inous*, *Anagram*: οὐ ἢ οἶς. Thou art that sheepe, that Lambe. The pascall

ἡ ζωὴ.
Ioh. 10.

Ioh. 15.
ἀμπλ. ἡ
ἀληθινή.

ὁ ποιμὴν
ὁ καλός.

Ioh. 1. 29.

pascall Lambe on earth : that
Lambe to whose supper we shal
be invited to in heauen, *Reuelat.*
19. 1.

Hee is called *Αρχιποις* the
cheefe Shepheard of the sheepe
in 1 *Pet.* 5. 4. The Bilshop of our
soules, 1 *Pet.* 2 and the last.

Hee is that fore-prophefied
Shiloh, that is a Saviour.

He is in that courtly Prophet
Esay called *Peleh*, wonderfull,
Counsellour, the mighty God,
the euerlasting Father, the Prince
of peace : wonderfull in his
conception, birth, and acti-
ons : In his conception, by the
spirits ouer-shadowing of the
pure Virgin *Marie* : who can de-
clare his * *Generation*? *Born*
ἐκ καθαρῶν ὕδατων καὶ ἀμώμου σώματος
of the purest & inculpable bloud
of the Virgin *Mary* : if, that his
title be not too great. * *Wonder-*
full,

1 *Pet.* 5. 4.
ἐπίσκοπος
τῆς ψυχῆς.
1 *Pet.* 2. 25.
Gen. 49. 10.

Esay 9. 6.

* His genera-
tion is ἀγενε-
στός καὶ
ἀδιήγητος.
Iust. Mart. qu.
ad orthod. 67.
Damsc. 4. 14.
* Thy name
is great, won-
derfull, and
holy, *Psa.* 99 3

Rabboni.

111

fall, in being borne, and yet immortal, neuer dying according to his Godhead: Baptized, and yet washing away of sins: paying tribute, but yet out of the mouth of a Fish: weeping, and yet wiping all teares from our eyes. *Counsailour*, for his vn-speakable wisdom: Euerlasting Father, being *Alpha* and *Omega*, the first and the last: The mighty God, being mighty to saue, *Esay* 63. the first: The Prince of peace, *Sar shalom*, who leades our feet in the way of peace, who giues vs peace of conscience, who brings vs to euerlasting peace. So here *Rabboni*. O thou that art wonderful in all thy workes, worke thine owne good worke in vs, make vs to be borne againe, to liue in thee, and euerlastingly to with liue thee: O Counsailer ad-
uise

Borne.

Nono ordine.

Inuisibilis monstratur visibilis.

Neua natiuitate--

Virgo intacta est se-

cunda. Vid.

Toletanū consi-

lium.

ὁστος & ἡγίους

ἡσυχίας.

Damasc. 4. 14.

Amongst all his glorious names *Marie* termes him here *Rabboni*.

Rabboni.

uise and direct vs : O mighty God saue vs : O euerlasting Father, let vs bee euerlastingly thy sonnes : O Prince of peace, rule vs in peace, and conduct vs safely to thy endlesse peace: Finally, ô thou *Rabboni*, grant that wee may euer serue thee, in righteousness and holinesse, all the dayes of our life, and after this our wretched life, wherein wee too much are seruants vnto Sinne and *Satan*, draw vs after thee, (for to that end, thou, ô Lord, art lifted vp) grant that we may follow thee our Master, follow thee the *Lambe*, where euer thou goest, euen to those Celestiall many Mansions in thy Fathers house, to sing that new song of *Halleluiah*, vnto the blessed Trinity for euermore.

Rabboni,

Rabboni.

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Rabboni ; Master.

Magister, Master ; some will haue of *Magis*, as Minister of *Minus* : some of - μαγιστρον, skild in wisdom: for *Magus* and *Magia*, among the old *Persians*, were names and words of honour, and of wisdom, and knowledge.

Some will haue *Magister* of μεγιστος, the greatest, so your eminent personages and Magistrates are called Μεγιστοι, the *Great Ones*. In all these regards *Christ* may be called *Master*.

CHRIST is *Maries* Master, Λειτουργικῶς, Διευθυντικῶς, πατερικῶς, διδασκαλικῶς. 1. As her Lord and Ruler, she being of his house, of the household of Faith. 2. As her Builder, Creatour, and Maker. 3. As her gracious and tender-
I hearted

Rabboni.

Gen. 41. 43.

Coloss. 2. 3:

ἡ χρεία τῶν
ὧς ᾤοντο.

Ioh. 7. 46.

Reuel. 7. 15.

Ioh. 14. 23.

1 Ioh. 3. 24.

1 Ioh. 4. 12. & 15

hearted Father, her *Abrech*, Father and King, or tender Father, which word was cryed before *Ioseph*, Gen. 41. 4. And lastly, as he is her Schoole-master, Teacher, Doctor, and thus *Rabboni*; for his wisdom and knowledge, the hidden treasures thereof, Col. 2. And, neuer man spoke like this man : for by his powerfull preaching, *Mary* was conuerted. Thus *Iesus*, by his words, and by his speciall grace, came and rested vnder her blessed Bowre & Vine, the hallowed and consecrated Tabernacle of her soule, as hee doth to all his holy Elect, *οικησάσθαι ἐν αὐτῇ*, Reuel. 7. he shall dwell, or take vp his tabernacle in them : *μονὴν ποιήσθαι*, Ioh. 14. 23. *ἡμεῖς*, 1 Ioh. Ep. 3. 24. So the 1 Ep. of S. *Iohn* 4. the 12 and 15 verses: he shall make his abode and dwelling, with his Chosen. Againe,

Rabboni.

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gaine, - *δερπνίος*, Hee will come in and sup with them, *Reuel. 3. 20.* I, and more then this, *δανονίος*, he will wait at the table of eternity on them, serue them, bee their Minister, their Seruant, *Luk. 12.* Hee will bee a Seruant vnto his seruants; not as *Cham*, a seruant of seruants, *Gen 9.* But (as *Gregory* that Pope was stiled) *Servus servorum Dei*: The seruant of the seruants of God.

Reuel. 3. 20.

Luke 12. 38.

Gen. 9. 25.

Polydor. Virg. lib. 8 cap. 2. de Inven. re.

And thus hee is both *Maries* and our *Rabbi* and *Rabboni*, our Master to teach vs all. Hee is a Prince and Master to the people. *Esa. 55.* Yee call mee Master and Lord, and yee say well, for so I am. *Ioh. 13.* I sate daily in the Temple teaching. *Matth. 26.* Teaching as one that had power and authority. *Matth. 7. 29.* If any therefore want wisdom, let him aske it of God, of this *Rab-*

Esa. 55. 4.

Ioh. 13. 13.

Matth. 26. 55.

Matth. 7. 29.

James 1. 5.
Cyprian of
Tertullian.

S. Aug lib. de
Magistro.

boni, who is the wisdom of his Father, who was ever wise.

Thus, *Da Magistram* may rightly be spoke of this *Rabboni*. Thus S. *Augustine* in that Tractate of the Master, a Dialogue betwene himsele and *Adeodatus*, where hee teaches him the elements of learning, for signes, syllables, words, at length in the close of that booke he concludes, that in vaine he teaches his sonne *Adeodatus*, except he be instructed & taught of the Lord. There is no *Rabbi*, or Master, to teach a man true wisdom, but God, according to that in the Gospell, one is your Master, *Christ*. Who, I say, was ever wise, *Sive latens in utero, sive vagiens in praesepio: Sive iam grandiusculus, interrogans Doctores in templo, non minus sapientia fuit conceptus, quam natus, parvus quam magnus: As*
wise

wise at the cratch, as among the learned Doctors; as wise conceived, as being borne ; great in wisdom, as well when little, as great ; as wise, when hee was suckled with *Mary* his mothers milke, as when hee was of more maturity of yeeres : They be the words of eloquent *S. Bernard*; Let not that place, saies he, in the 2. of *Luke*, mooue vs to thinke or speake the contrary, *Hee grew in wisdom, and stature, and fauor, with God and men.* Which is to be vnderstood, saith hee, -- *non secundum quod erat, sed secundum quod apparebat* : not as he was indeede, but as appeared to bee. For which wee may fitly say, as *S. Damascen* of the Creation ;
 Τεθαύμαξα ὃ λίαν τεθαύμαξα, εἰ γὰρ ταῦτα ὑπὸς ἔχει, καὶ πάλιν τεθαύμαξα, εἰ γὰρ καὶ ταῦτα ὑπὸς ἔχει. I wonder, and againe I wonder, that these things
 I 3 should

*S. Bernard. 2.
Homil. supra
missus est.*

Luke 2.52.

*Damascen. in
libro de Tri-
sagio.*

should bee so, and I wonder againe if these things were not so.

Sure it is, that yeeres make not wise, as *Anacreon* speakes of one, *τεῖχος γέρον ἔστι, τὰς δὲ ψυχὰς νεῖός ἐστι*,

Anacreon.

His haire was gray, but his soule was greene: so, nor want of yeeres make men vnwise: as

*Ignatius in
Epistola ad
Magneſianos.*

Ignatius, the *Alpha* of the Fathers, hath excellently set down in an Epistle: commending vnto the Church of *Magnesium*, that young Teacher, yet of rare and almost vnparalleled worth, *Damianus*, or *Damas*: Instancing a

*Histor. Susan.
vers. 45.*

great wisdom to bee in *Daniel*, detecting at twelue yeeres of age, the vnlawfull lust and plot of the two Seniors: In *Samuel*, who very young, taxed olde *Eli*, being ninety yeeres of age, for winking at the wickednesse and outrage of his two vngracious sonnes, *Hophni* and *Phineas*: he

1 Sam. 2.

but

but remissely taxing them. In *Salomon*, young, who decided the controuersie of the two harlots. In *Iosiah*, who at eight yeeres, ruined and burnt downe the altars of Idolatry, and the Groues. Thus *Timothy* did learne the Scriptures, ἀπὸ βρέφοις, from a childe. And *S. Paul* sayes, *Let no man contemne thy youth.*

1 Reg. 3.

2 Tim. 3. 15.

1 Tim. 4. 12.

But a little for the Schoole. The science or knowledge in *Christ*, which was in his soule, had not omniscience : if so, then the Creature were equall with the Creatour. For, for that day and that howre, no man knowes, no not the Angels of Heauen, nor the Sonne himselfe, saue the Father : though this particle [*the Son*] be not in the 24 of *S. Matthew*.

Thomas de Aquino.

Mark 13. 32.

Matth. 24. 36.

For this, see *S. Ambrose de fide* 5. 7.

And futably, for the bloody sweat, and Angels comming. in *Hilar.* 10. de Trinit.

Of that day the Son knowes not.
First, hee hath no commission

*Christus simp-
termali scientia
ex parte divini-
tatis novit om-
nia. See Bona-
ment in Centi-
loquijs. cap. 29.
There hee
shewes five
manners of
knowledge to
be in Christ.*

*S. Ambr. de vo-
cation. Gent. 5.
Speaking of*

to reueale it, say some. Second-
ly, *S. Thomas of Aquine*, -- *Dici-
tur nescire quia non facit scire*: He
is sayd not to know, because he
maketh not vs to know. So *S.
Augustine*, -- *Nescit, scilicet ut a-
lijs esset reuelaturus*.

But the truest is, *Christ* hath res-
ciency of this, according to his
bare humanity ; to know this
howre, is without the pale of hu-
mane capacity : And this ought
to be the barre, cancell and li-
mit of our too scrutinous na-
ture, which often will assay to
plummet the fathomlesse and
bottomlesse sea of Gods most
secret and hidden actions, inten-
tions, presciences, predestinati-
ons, reprobations, determinati-
ons, and daily iudgements :
whereas wee should say with *S.
Ambrose*, -- diuinely treating of
these needlesse scrutinies, -- *Tu-*

Rabboni.

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cum est nescire quod tegitur, non intelligimus indicantem, sed videmus operantem: Professed ignorance is the best sapience for concealed mysteries: wee cannot diue into the depth of the Lords secret wisdom, in iudging, yet we may plainly discern him working.

Knowledge and wisdom in that *Rabboni, Christ*, was perfect and permanent, in man broken and fleeting: as in *Salomon* himselfe, who was sayd to bee habited with wisdom in one night; and who had, as *Nazianzene* speaks, largeness of heart, more copious then the sand of the sea-shore, yet hee confesseth of himselfe, that hee was -- * ἀφρονέστατος πάντων, more foolish then any man, and not to haue the vnderstanding of a man in him, *Prou. 30.2.*

Dimi.

the penny, and the Labourers in the vineyard.

In Christo integraliter permanent. In homine dimixtè transiunt.

ὁ λαὸς ὁ καρδίας ταύτης πλεονότερον ἢ ἐξέτιστον, *Nazian.*

* See the meaning of this in *Naz. Orat. de dogmate & Theologia. Prou. 30.2.*

Diminutely, and by a defalcation, wisdom is in man, when there is no absolute perfection, but there may be ever some obliquity, defect, or redundancy, seene and found by serious disquisition, and so by this, this wisdom is compassed by study and painefull search : thus no meere man ever yet did reach vnto the eminency of wisdom and knowledge in this life, not *Salomon* himselſe, nay nor *Adam*, who farre out-stripped *Salomon* in the knowledge of all creatures.

But to goe a thought further: wisdom and knowledge may be in man, not onely in part, but at the breathing times of the Holy Ghost, who breatheth where, and when it lusteth, euen *Integrally*, by diuine infusion, without admixtion of error, as
in

in *Salomon*, when hee writ the books of *Misthle*, *Shir-ha-shirim*, and *Cohêleth*, and so in all the sacred Pen-men of the Scriptures, who were the *Amanuenses*, the Secretaries of the Holy Ghost. But there is another *Integrally*, not onely by diuine infusion, but by inhabitation and coniunction of Diuinity, and this *Integrall* knowledge and wisdom is in *Christ*, and thus in *Christ* dwells the fulnesse of wisdom (as the God-head dwells in him bodily) beyond the orb and reach of the wisest that euer liued: yet because nothing worketh (as we say) beyond the actiuity of its owne spheare; And, as *Theodor* speaks, The beames of Diuinity in *Christ*, were dimmed and rebated, by that *σκιὰ τοῦ σώματος*, That mantle of the flesh, as appeared in his bloody sweat, his praying

The books of
Prouerbes,
Canticles, and
the Preacher.

Theodor.
σκιὰ τοῦ σώματος.

Luke 22.44.
Matt. 26.39.
John 18. 11.

praying against that cup of passion. *Ioh. 18. 11.* and *Matt. 26. 39.* and in that dolefull crie, of - *My God, my God, why hast, &c.* therefore in a sutable manner, wisdom and knowledge in *Christ*, had his cancels and lifts (as being not infinite) in regard of his humane flesh, he being like vnto vs in all things, sinne onely excepted: and yet onely like in quality, not equality. And thus *Christ* knew not that day, and that howre, though he were that *Rabboni*.

Rabboni. *Mary* knew this well, that one is your Master, and that is *Christ*. And bee not called *Rabbi*: it is Pharisaicall. And *S. James*: Be not called many Masters: It is a blur and ineluable staine in the Pharisies, to affect the prime seats in the Synagogues, and at Feasts, and to bee

Rabboni.

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bee called *Rabbi, Rabbi.*

Math. 23. 7.

In the Schoole --- *aliud est* ---

{ *Esse, vel fieri,*
 Aliud vocari,
 Aliud velle esse,
 & vocari, } *Magistri.*

1. One thing to bee a Master, *Rabbi*, or Doctor, and to bee made one.

2. Another thing to bee so vulgarly called Master, or Doctor.

3. And a third thing, to desire to be, and to bee called Master.

The first two may bee good, but the last is ill ; and yet not simply ill : for if any of eminent parts doe desire and affect regiment, magistrery, power, authority, and degree competent for the managing of any place of eminency, wherein the rule of wisdom is required, and bee it the

*Synasius de
Regno.*

the more to giue grace and countenance to his wisdom in that citular place, if hee bee sensible (without eleuation or haughtinesse of spirit) of his owne (yet vn-valued) worth, and ayming at the future common good, in no wise at his owne priuate profit, like the Tyrant in *Synasius*, to say, τὸ σὸν ἐμὸν, *Thine is mine*: He surely is not peccant in this, in thus desiring Magistery and *Rabbi* ship; if, I say, the *Iebusite*-pride of heart bee extermined and banished out of his borders.

To desire *Rabbi*-ship, a degree or honor solely, is, as the Schole speakes, --- *Appetere consequens sine Antecedente*, As if an interior ignorant person should affect to make a leap with *Elizeus*, from the plow to be a Prophet; with *Peter*, from being a Fisher-man, to bee a Fisher of men; with *David*,

David, from the sheep-fold, following the Ewes great with young, to feed *Jacob* Gods Chosen, and *Israel* his Inheritance. If hee lay his leuel at sinister respects, as at esteeme, with tinseld *Herod*, to be heard and seen, and admired at, it is *κενοδοξία*, vaine-glory : if at gaine, it is *φιλαργυρία*, loue of lucre : if at ease, and rest, and voluptuousnesse, and luxury, then is it *φιληδονία*, loue of pleasure : *Lagnalucath shette Banoth* ? Nay more : wee haue descryed the *Horse-leech* to haue three daughters; all of them the Limbes and Brats of *Abaddon*.

Prov. 30. 15.

The sinne lies three ways.

First, in desiring of honour, a testimony and garland of excellency and merit, which he neuer had, nor hath, and this is an affectation beyond proportion.

Secondly, in so affecting honour,

1.

2.

*Aqui. ad Regem
Cypr.*

nour, that we referre and ascribe it not vnto Gods honour: & all dependancy is from Superiour Dominion.

Thirdly, in not employing and plating out that honour vnto a publike good.

S. Iames forbids to bee called many Masters, that is to vndergoe the danger and burthen without cause, when there is no vrgency. Thus where there is a competent number of Iusticiary Magistrates, for the managing of any peculiar place, City, Common-wealth, a requisite number of Captaines and Colonells, for the conducting of a Campe; a sufficient number of Doctors, graue, wise, learned, religious (hauing both *Vrim* and *Thummim* ingrauen on their breasts.) In the Church of *Iesus Christ*, so many *Moseses* and *Aarons*,

Aarons, Leaders to the Land of promise. It is a fault to be desirous for honor and repute sake, that we our selues should make a needlesse addition to that number, not considering this, that to whom much is giuen, of him much shall bee required. Rulers are not so thin sowne, that there is neede of our growing vp.

There was a definite number of *Seuenty* Elders. A sutable Assembly and Company of Officers and Iudges to ayde *Moses*, by *Iethro*, his father in lawes aduise, as a set multitude of the *Athanatoi* in *Herodotus*: No infinity of Apostles, and of the Disciples of our Lord and Sauour *Iesus*.

Exod. 18.

Herod. in Polyhymnia.

Vnicus est Rabbi vester, One is your Master, *Christ*: One cheefe, prime, celestiall Master, who teacheth,

K

cheth and is not taught himselfe, howsoever he learned vs obedience by that which he suffered: but there bee many subordinate Masters, who teach, & are themselves taught of God, of Angells, of men. As there is one *Moses*, for matters of moment, of grand decision; but many selected Elders, for causes of lesse importance, for triuiall occurrents.

This speech, of-- one, is your Master, denies not regulated Dominion, Superiority, *Rabbiship*, as the *Anabaptists*, and *Iudas Galileus* would haue it; from whom those *Galileans* were denominated, whose blood *Pilate* mixed with their sacrifice. By the way, these *Galileans* were a kinde of *Catharists*, who followed the sect and decree of *Iudas the Galilean*: And his decree, as *Iosephus*, in the last booke of the Jewish

Iewish Antiquity, sayes,-- It had a great pretext and shew of piety: for hee auerred, that no man ought to call any one *Lord*, either in honour or ciuility: wherupon many of these *Galileans* Secters of him, rather then they would call *Cæsar* Lord, did vndergoe very greeuous torments: And whiles they were in the midst of their Mosaicall sacrifices, to which onely they held themselves, abandoning and abrogating all others, *Pilate* mixed their bloud with their owne sacrifice.

This speech-- one, is your Master, brings not in new Popedomes, new Elderships, disanulling all other authority, and disabling all wiser Regiment, leauing onely *Iothams* bramble, to be annoynted King. It denyes not Kings Supreme Gouvernors,

See *Anastasiu* Bishop of *Nice*, in his *Quest.* vpon the Script.

κωρείονται ἀ-
δετοῖσι, Iude 8
verse. κατα-
φρονέουσιν,
2 Pet. 2 verse.
They despise
authority.

ψιθυριστῶν, λα-
λισταί, ᾠγυσ-
ταί, καμψιμο-
χοί, ἐμπαικ-
ταί, ἀποδοεί-
ζοντες, δικο-
σαζόντες.

Counsaillours, Lords, Bishops, the reuerend *Rabbies* of the Church, Iudges, Magistrates, nor inferiour Masters and *Rabbies* : It brings not in the *Rabbi* of *Romes* primacy, as if thus, -- *Vnicus est Rabbi Romanus* : It brings not in *Viretus* and *Caluins* Presbytery and new Papacy : It brings not in *Beza's* Parity, no Hierarchy, but a *Gauel*-kinde among all the Clergy : no vnmatred purity, nay impurity. It is the base speech of *Edom*, Downe with it, downe with it, euen to the ground.

These, in the Scripture, are termed *Whisperers*, *Raylers*, *Murmurers*, *Male-contents* for their owne meane fortunes, *Mockers*, *Makers of Sects*, *Schismes* and *Dissentions*, And as S. Paul, *Rom. 16. 17.* he first bids vs σκοπεῖν, to look about vs, then ἐκκλινεῖν, to auoyd them. Now, I beseech you Brethren, marke

Rom. 16. 17, 17.

marke them diligently, which
cause dissention and offences,
contrary to the doctrine which
ye haue receiued, and auoyd
them : the reason is in the suc-
ceeding verse ; For they that are
such, serue not the Lord *Iesus*
Christ, but their owne bellies,
and with faire speech and flatter-
ring, deceiue the hearts of the
simple. These and such like can-
not rightly call with *Mary*, our
Saviour *Iesus Rabboni*.

Excellently *Naxianzene*,
whose sweet lines I cannot for-
get, πλησμονὴ μελιτὶς ἡμῶν ἐργάζεται,
The surfet of hony breedes and
procures a vomit. Where a
Prince is most gracious, benigne,
flexible to good motions, loth to
take forfeit of euery offence, nay
where hee grants a *Toleration*, if
not of Indulgency, yet of Con-
niucy, there the Schismaticke,

there the turbulent male-contented spirit, (who is like Quick-silver, euer tumbling vp and downe, till hee bee imprisoned within such wals, as possibly he cannot eat thorow.) There the men of thy hand . ô Lord, the sonnes of *Belial*, belk out and vomit their impostumations, their virulency most, against Principality, Hierarchy, all Oeconomy, and Authority. There the Mint-master of Hell bestirres him, the Powder-plotter, the God of Flyes, - *Beelzebub*, to cause those Flyes that came flickering out of the bottomlesse pit, that came humming out of Hells Larder, to seeke to ouershade the Sunne with an *Ægyptian* darknesse; these *Cymmerian Cyclopes* with gun-powder barrells, which lurking vnder faggots, and billets, and bars of iron, like close prisoners,

ners, should haue broke their prison-wals, or haue had a Gaol-delivery, by the match of a bloudy *Boute-feu* (match-lesse for his villany) *Faux*, or *Fax Infernalis*, the *Titio*, the Fire-brand of Hell, at one sudden blow, to haue blowne vp all. But thanks bee vnto the Lord, who, with the bellowes of his breath, and fearefull indignation hath blowne them all downe to *Hades*, -- εἰς τὸν

ταπὸν τὸν Ἰδοῦ, to *Indas* his owne proper vault and place, to whom is reserued the mist of darknesse for euer. Thus the Diggers and Pioners for others, doe become their owne Sextons, to dig their owne graues, and are fallen into the same pit they delved for others.

Acts 1.25.

Thus *Haman* is hanged by the crag on *Mardoche's* gibbet: And thus those *Stygian Sheolits*, that

thought with the damp of their powder-mine, to haue put out all the lustring and glorious Lights of *Israel*, to haue hufft vp so high, the *Annoynted Cherubes*, the *Cedars of Libanon*, with all the sacred *Sciences*, the goodly *Chestnut-trees* in the garden of God, the *Flowre* of Nobility, the graue *Senatory*, the vncorrupted *Judges*, the Reuerend *Ephod-wearers*, the *Chariots* of *Israel*, and the *Horse-men* thereof, the wise *Rabbies*, nay *Rabboni* himselfe: some of their hairy scalps, which God hath wounded, are without honour, staked vp higher then euer they dreamed, (they dreaming of height of honour) their brainelesse sculs are made gazing stocks to God, to Angels, and to Men: their braines (which euer were at a dead low ebb for wisdom) are long agoe dropt out
of

of their too fiery sockets, and haue left a nasty noysome stench behinde them.

So let thine enemies perish, ô Lord; doe vnto all such as haue ill will to *Sion*, doe vnto them as vnto the *Midianites*, as vnto *Sisera*, and to *Iabin* at the riuer, that ancient riuer *Kisbon*, which perished at *Endor*, and became as the dung of the earth: make them and their Princes like *Oreb* and *Zeb*, like *Zebah* and *Zalmanah*, [the foure Kings of *Midian*] which say, *Let vs take our selues the houses of God in possession, &c.* And Lord protect and blesse the shield of this our Island, our most gracious and Soueraigne Lord the King, *James* the first of that name, from all forraigne inuasion, and from all viperine and inbred domesticke conspiracy and treason: smite through the loynes

Iudg. 5. 31.

Iudg. 7.

Iudg. 8.

Psal. 83. 9, 10, 11, 12.

Vide Psal. 83. from the 9 verse to the end.

* So are Princes, *Psal. 47. 9.*

loynes of all his enemies, but on him let his crowne florish, and the good will of him that dwelt in the *Bush*, bee vpon his sacred head, the thrice-noble Prince *Charles*.

Vntill the second comming of *Shiloh* our Lord and Sauour Iesus Christ, and let all loyall & true-hearted Subiects say, *Amen.*

And now let our streames of deuotion and thanksgiuing returne vnto the fathomlesse Ocean of all mercies, from whence they were first deriued and had their flow. Thanks be vnto the Lord, who hath shewed vs meruailous great kindnes in a strong Cittie, whose strength was from the Lord: O pray for the peace of our Ierusalem, they shall prosper that loue thee, peace be within thy walls, and plenteousnesse

And sing with
all deuotion
of soule, the
124 Psalme.

nesse within thy Palaces : And blessed be *Rabboni* our Lord and Master, the Lord God of Israel, world without end, and let all the people say, *Amen, Amen.*

R A B B O N I.

Note here an admirable extract : *Christ Iesus* hee first calls *Mary*, before *Mary* can call him *Rabboni*. All our vtterance, all our action, all our power and ability proceeds from the sacred spirit, the blast to the organ pipe, the hand that moues the golden Cymball, here we may cry *Gel-gel*, ô wheele : and *ô Sados*, ô profundity, the depth of the power of God, *his wayes are past finding out*, we loue him because he *loued vs first*, 1 *Iohn* 4. The spirit helpeth our infirmities, *Rō. 8.* Draw me, and we will runne after

Ez. ch.

1 *Ioh. 4. 19.*

Rom. 8. 26.

*Cant. 1. 3.**Iohn 6. 44.**Cant. 4. 16.*

ter thee, *Cant. 1.* First, there must be a drawing, then a running: Prayer is premised, the action is performed, but Grace presupposed. *No man* (saith Christ) *comes to me, except the Father that sent me*, ἐλκύσῃ αὐτὸν, do draw him, yet not *violenter*, but *volenter*, not haled by constraint, but readily led by a mercifull manuduction. Arise, ô North, and come, ô South, and blow vpon my Garden, let my Beloued (heere shee corrects her owne stile) come to his Garden, and taste of his pleasures: first, she cals it *Ganni*, and then *Ganno*, my Garden, and then his Garden: As though all the fragrant flowres of Gods graces in her, were of his plantation and setting.

So, worke out your saluation with feare and trembling: and then immediatly, as reuerſing & reclai-

reclaiming his owne errour, hee saith, *For it is God that worketh in you both*, τὸ θελεῖν καὶ τὸ ἐνεργεῖν, *both to will and to effect.*

First, in the Psalme; *Seeke yee my face* : and then is ecchoed backe, *Thy face, o' Lord, will I seeke.* *Esay 40. The Spirit sayd, cry : and he answered, what shall I cry ?* The Holy Spirit must first dictate, then can wee make repetition: It giues vs Hindes feet before wee can run, or so much as stand : *Ezech. 2. The Spirit saith, Son of man, stand vpon thy feet, and in the next verse, the Spirit let mee vpon my feet.* *Hasbienu, Iehouah Eleca venashuna.* השיבנו יהוה אליך יושב Turne vs, o' Lord, and so shall wee be turned.

Esay 40.6.

Ezech. 1.2.

Lament. 3.21.

First, there was a--*flewit Spiritus*, then a--*flewit Maria*. The Spirit first breathed, and then this

* 5. Aug last
words 18.
chap. of the
Soliloquies.

this blast begot the showre,
Mary mourned. *Rabboni* heere
first calls *Mary*, before *Mary* is a-
ble to cry *Rabboni*. Therefore,
* *Da Domine quod iubes, & iube*
quod vis, Lord giue vs power to
performe what thou comman-
dest, and then command what
thou wilt.

O good *Iesu*, in the attracting
odour of thy sweet oyntments,
we will run after thee, for words,
for works. For words, thou hast
the words of eternall life, and
neuer any man spake like thee.
For workes, Thou didst not re-
iect the penitentiary Theefe con-
fessing; the woman of *Canaan*
imploring; the Adulteresse de-
ploring; nor the Euangelist at
the receipt of custom sitting and
sinning; not the poore Publican
suppliantly praying; not the Di-
sciple *Peter* reuolting; nay, nor
thy

Iohn 7.46.

thy very enemies smiting thee,
scourging thee, mocking thee,
crowning thee, crucifying thee,
with a -- *Father forgive them, for
they know not what they doe.*

If I, ô Lord, bee poore and
bankrupt in merit, hauing the
palsie of spirituall imbecility, my
sinnewes resolued by surtet of
sin, the blindnesse of internall
ignorance, the bloudy issue and
flux of concupiscence, the deaf-
nesse, and dulnesse, and stupidity
of heauenly vnderstanding, if I
cannot call thee *Rabboni*, ô then
thou blessed *Rabboni*, the Totall
Summe of all my blisse, the true
Treasury and Exchequer it selfe
of all my happinesse; Lord en-
rich me with thy mercies, giue
mee a firme and steddy hand to
all holy actions, make with
thy spirituall spittle and clay, the
scales of mine eyes to fall, that I
may

may see the wonders of thy Law, ô thou bright *Morning Star*, thou Star of *Iacob*, Lord lighten mine eyes, that I sleepe not in death: O let mee, poore wretch, but touch the hem of thy wedding garment, thou blessed Bridegroom: Thou Son of righteousnesse, touch my charmed eares with the finger of thine omnipotent mercy, and cry but *Ephthata*, bee thou opened, and I shall euer acknowledge, that it was *Digitus Dei*, the hallowed finger of my God, that opened the doore of entrance into my soule, and so shall I heare of ioy and gladnesse, that the bones that thou hast broken may reioyce; and so shall I bee sure to heare the sweet concent, the heauenly harmony, the new song of those blessed Saints, these shrill-voyc'd Quiristers, in that

Rabboni.

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that Triumphant Church, in the new *Ierusalem*, the Mother of vs all: O call me, ô Lord, as thou didst the *Shulamite*, Returne, returne, ô *Shulamite*, returne, returne: O rouze me out of my slumber, my dead sleepe of sin, euen by my name, so shall I call thee, ô Lord, with *Mary*, by thy sweet name, -*Rabboni*, -my Lord, my Master, my onely Lord and Sauour.

Rabboni.

O *Rabboni*, ô Lord God of Hoasts, who is like vnto thee? Thou rulest the raging of the sea, and stillest the waues therof, when they arise, the Heauens are thine, and the earth is thine: thou hast layd the foundation of the round world, and all that is therein: Thou hast created the North

Psal. 89.

L

and

and the South, *Tabor* and *Hermon* shall reioyce in thy name, ô *Rabboni* : Thou that hast filled the basket of my soule, not with the broken meat of thine incomparable mercies onely, (I being not worthy to gather vp the crums vnder thy bounteous table) but with thy better *Manna*, the hidden *Manna*, euén thy sacred selfe, the bread of life: And this *Manna* haue I hid in the golden pitcher, in the midst of the *Arke* of my true and faithfull heart (by celestiall meditation and deeper contemplation) which neuer shall be transported, or depart from thee, ô Lord, vnto *Ashdod* of the Philistims, except it bee to cause *Dagon*, that Idolatrous God, to fall downe vpon his face, to breake off his head, and the palmes of his hands. There will I coffin vp, intomb, and inshrine
my

Rabboni.

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my Lord, *Rabboni* : Thou that gauest mee what thou didst not owe to mee, and forgauest what I did owe to thee. O great is thy obligation, ô my soule, wherein thou standest bound for this, vnto this thy *Rabboni*, thy Redeemer.

Shall I say, *Vbicunq; sum, mea sum*, where euer I am, I am mine owne? no, no, where euer I am, thine, ô sweet *Iesu*, I am : *Tota sum tua*, I am wholly thine, and will bee euerlastingly. As *Ruth* vnto *Naemi*, so I to thee : Intreat me not, ô Lord, to leaue thee, where thou goest, I will goe, where thou dwellest, I will dwel, where thou dyest, I will dye, and there will I be buried : the Lord doe so to mee, and more also if ought but death, nay if death it selfe part thee and mee.

I haue begun well to serue my

L 2

Lord

As Seneca lib.8
Epist. 63. to
Lucilius.

S. Ambr. in
Offic.

Ruth 1 16.

Lord and Master, *Rabboni*, & so will I perseuere vnto the end, I neuer will end ill : that holy and deuout Father bids me flye this, *ut demonium meridianum*.

How haue I, poore, wretched, silly soule, wept and lamented for thy losse? Now will I weepe no more : yes, but I will weepe for ioy: The ore-flowing Sea of thy gracious fauour, did first so enrich, and fill the cisterne of my heart, and so followed with his pressing and pursuing waight, that it hath caused the water to ascend vp to my head, the spring-head, from whence, as out of *Paradise*, foure channels and streames of teares are happily deriued, three streames of sad sorrow, and but one of ioy, and that one running with a brimmer eddie, then all the other three. The first, for thy passion: the

the second, for my sin, the pully of thy passion: the third, for thy absence, being dead and buried, and for thy remooue out of the Sepulcher, I deeming thy sacred body, to haue beene vnworthily piltered away: the fourth, no streame of sorrow, but a shedding of teares for exceeding ioy, for enioying once againe thy blessed presence, and hauing by thee my reconciliation assured me, and being of thee so louingly called by my name: No word of taxation to my soule, as some may dreame & descant, (though to thy immense glory, I cannot deny, but I much deserue it for the *Chenograph*, the hand-writing of sins, that was Item'd against me) but a word of assured singular consolation.

Out of which this blessed balsame may be extracted: That if

Mary were so much delighted, and euen transported with seeing her Sauionr heere, and hearing him speake but one sole word to her, in calling her *Mary*: Then sure in Heauen, both shee and we shall ten thousand times more reioyce there, to enioy his presence, in whose presence is all fulnesse of ioy, and there to heare him speake in the language of *Canaan*, much sweeter words of endlesse comfort to our soules, that there by meanes of him (the riuer of the water of eternall life) shall bathe and drench themselves in streames of blisse.

But list, I pray you, still to *Mary*.

O deare Lord, the loue of my soule, what an invaluable losse is it to lose thee here? O then what a lamentable losse haue they that lose thine euerlasting presence, ô thou

thou heavenly *Beniamin*, thou Son of the right hand, sitting in glory at the right hand of thy Father. I cannot bee sated nor filled sufficiently with the presence of my Lord *Rabboni*, nor with thinking and meditating on thee. A heavenly droppe hath possesst my soule: the more I taste, the more I thirst after thee; the Fountaine of the Gardens: the Well of liuing waters: and the Springs of *Lebanon*. I know what wisdomes sayes, *Ecclus. 24.* they that eat me shall haue more hunger, and they that drinke of me shall thirst the more.

Ecclus. 24. 24.

O let me cling to thee euerlastingly, my *Rabboni*, my Master, my Lord, my God, the best and sweetest meeter, for *Deus* is *Meus*, my God, my Lord, my Master: In whom *Ego credo*, I beleeue, for personall and

particular faith must saue.

1 Pet. 2. 11.

S. August. li. 2.
confess.

Psal 25. 6.

O my dearely Beloued, in him that loued vs most, our Lord and Sauour *Iesus*. Be no more, I beseech you, seruants to Sinne and *Satan* : I beseech you, as strangers and pilgrims, to abstain from fleshly lusts, which fight against the soule : especially in them that are in the bud and prime of their age, who auricularly and iustly may reueale and bewray vnto the *Great Confessor* of Heauen and earth, with S. *Augustine* in his youth, that they doe -- *syluescere varijs & umbrosis amoribus*, that they lurke with *Adam*, and are tapisht in the shady Thicket of diuerse darling and minion sins. For which they had neede to cry with *Dauid*, O remember not the sins and offences of my youth, but according to thy mercy thinke thou vpon mee (O Lord)

Lord) for thy goodnesse. O bee yee renewed in your spirit, put yee on the new man, who after God is created in righteonsnesse and true holinesse,

Eph. 4. 24.

If you haue beene Retainers to *Apollyon*, the Generall of *Ge-benbinnom*, of Hell it selfe, if you haue beene Followers and Attendants vnto many, nay, to any Masters, saue with *Mary* to *Rabboni* himselfe, ô cast and rend off their liueries, shake hands with their seruice, diuorce your affections from this cerus'd *Iezabel*-world, vnto which you haue beene so long wedded, on which so much enamoured. With *Iacob* the heauenly Pilgrim, passe ouer *Iordane*, the troublesome waters of this wretched, dolefull and wearisome life, wherein there is no Road, no Harbour, no Port or Hauen of blisse, but many

Euro-

Euroclydons, many struggling blasts, and contrary-pointed gusts of all anxiety : and you shall eat the true *Passouer*, the right *Paschall Lambe* in Heauen : not with sowre hearbes of sorrow, but with all solace and euerlasting ioy : Take nothing in your iourney with you, but your staffe and scrip, abiuring all humane helpe, all earthly meanes and perishing prouision ; better things are there prouided for you in your owne Countrey : clamber vp with that good old Patriarch, by the ladder of blessed and sanctified thoughts, euen to that *Starry Temple* (wherin no darke and dismall night shall frowne) whose Builder, and Maker, and eternall Priest for euer, after the order of *Melchisedech*, is *Rabboni* himselfe.

Yea, with *Elias*, cast away the crimson

crimson mantle of thy flesh by martyrdom (if so required) and soare vp to the Habitations of the Highest, of him that is I AM THAT I AM, in the fiery Chariot of all feruent and regulated zeale. Tender no more seruice euer vnto *Satan*, hee is that *Βερυς* of *Theophrastus*, who is wont to giue to his Followers, insupportable great burthens, *καὶ τὰ μικρὰ βερυσιμὰ τῶν ἱερῶν*, and but little meat: great sorrow of soule, and small comfort: or if any comfort at all, it is no more but a seeming solace, meere Alchymie for pure mettall, glow-wormes fire for true warmth: foule *Leah*, for faire *Rachel*: *Michals* image, & stuffing of the pillow with goats haire, for *Dauid* himselfe. But serue yee *Rabboni*, *Iesus* our Sauour, who giues to his Followers, his Seruants, light burthens

Theophrastus
in caractère
de Impur.

1 Sam. 19. 13.

Matth. 11.

ζυγὸς ῥηνσὸς
φορτίον ἐλα-
φὲν.

Matth. 5. 12.

μυδὸς πολὺς.

2 Cor. 4. 17.

Mesech and
Kedar, of the
posterity of
Ismael and
Ismael.

burthens, and a plenteous table:
for his yoke is easie, *Matth. 11.*
and his reward is great, a great
reward in Heauen. *Matth. 5.* As
S. Paul termes an euerlasting
waight of glory, and most excel-
lent, --- καὶ ὁ βολὴν εἰς ὁ βολὴν,
2 Cor. 4.

O the cursed, damned, and
deplored dayes wherein wee
liue, and woe is mee that I am
constrained to dwell in *Mesech*,
and to haue my habitations in
the tents of *Kedar*: wherein the
most, God knowes, haue sworne
fealty and homage, and taken
the Oath of Allegiance vnto
Lucifer, Prince of vtter dark-
nesse.

The Flood-gates of sinne are
set ope, the full spring-tide wher-
of flowes in our very channels.

The great Ship of the whole
Vniuerse leaketh, and drinketh

vp all iniquity like water : it needeth much carining , especially for that soule insinuating sinne of Pride, no Nouice, no Puny, but an aged Sinne : that subtrill Euill, that secret Poyson, a hidden Plague, the Grand-mother of Hypocrisie, the Parent of Enuy, the Spawne and Source of all Impiety, the Touch-wood of ill Concupiscence, the Canker and Rust of all Vertue, the Moth of Sanctity, the Hood-winker of the Heart, the Begetter of all Maladies without all Remedies, except it be by meere mercy : A Sinne that now beares rule and cheefe dominion.

S. Bernard.

Iustin sayes of *Ninus*, sonne of *Semiramis*, that hee did change his owne sex with his mother; for as his mother, for her man-keenesse, was more like a man then a woman ; so hee, for his effemi-

effeminatenesse, was more like a woman then a man. Are not the dayes farre worse, then those that were in *Isay* the Prophets time? *Isa. 3.* Are not sexes altered? Contrary to that in *Deut. 22. 5.* *The woman shall not weare what pertaineth to man; nor man put on the attire of women.* Contrary to that, *1 Cor 11. 6, 15.* Lord bring vs all to conformity and decency.

*Irenaeus frag-
ment. epist. ad
Florinum.*

The dayes were ill in *Polycarpus* his time, when as hee cryes, *O bone Deus, in qua me tempora reseruasti, vt ista patiar?* O good God, to what sinfull and tainted times hast thou reserued me, that I should be burthened with hearing and seeing such things.

What hee exclaimed against pernicious heresies broched in his dayes, wee may very well against all impiety.

The

The dayes I feare mee, for them, and all other sinnes, now are growne far worse.

S. Chrysostome powres out his complaint of that great City *Antioch*, saying, *How many, I beseech you, thinke ye, of all this City, this spacious City, shall bee saued? It is* (saith hee) *a fearefull thing to speake, yet with greefe of heart I must needes utter it, among so many millions there cannot a hundred scarce be found, -- & de illis etiam dubito; and I doubt of them too.* It in that City, so well tutoured and taught, by so worthy a Rabbi, such a Son of Thunder, as Saint Chrysostome was, what shall become of other Countries, Cities, Townes, Villages, Houses, the Sinks of all Impiety? Lord Iesus amend all that is amisse, both in this populous City, and in vs all, and call not our sins vnto account.

S. Chrysostom.
40 Homil ad
Pop. Antioch.
in med. Homil.
*Quod non oporteat lapsum
de seipso desperare.*

Or *Raboldus* :
 See *Theodori-*
cus de Nem. 3
de privilegijs
imperij
 See also *Eu-*
ter vpon *S.*
Luke hath the
 same.
Rabod. Verfle-
gan.

count, for if thou Lord shouldst
 look straitly what is done amisse,
 who is able to abide it?

I wish the most, the greatest
 part of the multitude and fry of
 men, were not of that impious
 and irreligious minde, *Raboldus*
 the President and Prince of the
 Frizons was of, who comming
 to the Font to bee baptized, and
 so to imbrace the Christian
 Faith, askt where all his Ance-
 stors were, that were dead : the
 answer being made, that they
 were all in Hell, then sayes hee,
 Thither will I goe too.

Ah poore distressed and dam-
 ned soule, vnhappy Prince, who
 hauing one foot in *Christ Iesus*
 his poore Fisher-boat, that car-
 ried nought, but holy fraught to
 Heauen, pluckt backe his vncir-
 cumcised foot out of the Font,
 and stept desperately into the
 Wherry

Wherry and Barge of *Satan*, so to be ferried into *Mare mortuum*, the dead Sea and Lake of Hell, *Tophet*, the burning whereof is fire and much wood, the breath of the Lord, as a river of brimstone kindleth it : From whence the Lord of his infinite mercy deliuer vs.

Esay 30. vlt.

O yee holy and blessed Cherubims, that euer behold the Mercy-seat, yee that are clad in Sables, Ermins, scarlet and purple robes, that sit at the feet of so many learned *Gamaliels*, the great Expositours of the Law and Gospell too, yee that feede on the myrrh-drops that fall from the lips of *Salomon* himselfe : Nay, ô all yee Holy and Elect of God, let mee become euen a Begger for your sakes, to beg on you for *Christ Iesus* sake, to consider what I say, and the Lord *Iesus* grant you vnderstanding

M

ding

*Rabboni.** *Zach. 5. 7.*

Sarah. Aposta.
Nas. serp.
Justin Martyr.
in dialog. ad
Tryphon. Ind.

ding in all things, haue a care of *Christs* coyne, that -- *Moneta Dei*, your own souls so dearly bought. Couch not with *Issachar*, like an Ass betweene two burthens, cast off these hampers of Iniquity, that heauy * *Talent* of lead, as the Prophet *Zachary* termeth sin. Be no more slaues to *Sathanas*, that Apostaticall Serpent (for so his name implyes) that Destroyer of your soules. Serue *Rabboni*, our Lord and Master *Christ*, be true *S. Christophers*, as *Athanasius* calls Belceuers, carry *Christ Iesus*, --- *Ev xristi en xñei*, In your hand, and in your heart. In your hand, by outward profession: In your hart, by inward perswasion, holy conuersation, daily imitation, nay, by the sealing of this your profession, by confession, by effusion of your own dearest heart-bloud, by blessed
Martyr-

Martyrdome, the Guerdoner of
constant holy Confessors, which
for a piercing crowne of thornes
heere, impalls and girts our head
with the golden wreath, the
flowry garland of Immortality.
For he that loseth his life for my
sake (saith *Christ*) and for the
Gospels sake, he shall saue it : if
we taste here of the bitter cup of
his passion, we shall then quench
our thirst, in the full streames of
his endlesse consolation. If wee
suffer with him, wee shall also
raigne with him.

O let vs all imbrace and loue
this *Rabboni*, *Iesus* our Master, the
Saviour of our soules. And let
euery one of vs thus Apostro-
phize, in priuate retire vnto him-
selfe with *Mary* : *Araris* and *Ty-
gris*, *Ister* and *Isis*, the bitter
waters of *Marah*, and the sweet
and still waters of *Siloam*,
M 2 shall

Rabboni.

shall sooner meet together,
*Quam nostro illius, labatur pe-
 ctore vultus.*

Then mine ingratefull want of
 memory, and my dearest Lord
Rabboni. He is engrauen and en-
 ameld in my soule, in neuer-dy-
 ing golden characters :

*Namq̃ erit ille mihi semper
 Deus —*

He, euen He, shall bee my God
 for euer : to him will I sacrifice
 my heart, my truest Holocaust,
 burnt with fire of due deuotion.
 As *Artemisia* did *Mausolus* his
 hart, who pounced & macerated
 it to poulder, after this her deare
 Husband was deceased, and e-
 uery day did eat it like salt, to
 season her repast withall, saying
 with sobs and teares, that her
 owne brest was the fittest and
 choysest tombe to interre him
 in: so will I euery day, or at least,

as often as I can, feede vpon my
sweet Sauour, in the Eucharist :
and bury him in the new Sepul-
cher of my soule.

My loue to him shall bee like
the Bow of *Jonathan*, that neuer
turned back from wounding the
enemies of my Lord.

2 Sam. I. 22.

If I forget thee, ô *Rabboni*, ô
sweet *Iesu*, then let my right
hand forget her best cunning in
apprehending the mercies and
promises of my God, which are
in *Iesus Christ*, *Yea* and *Amen* :
sure to come to passe : yea, let
my Tongue, the Timbrell, the
sweet Cymball of thy praise,
cleaue in silence to the rooſe of
mine vnhalloved mouth : If all
memories doe turne *Apoſtata's*,
yet will I (ô Lord) neuer forget
thee.

Though *Iſrael* play the Har-
lot, yet my little *Iuda* ſhall neuer

Hof. 4. 15.

Luk 23.

doe so : Let the Impenitent
Theefe reuile and raile on *Christ*,
I will beg for a *Memento*, Lord
remember me when thou comdest
into thy Kingdome: Let those ido-
latrous *Mamzers* serue and wor-
ship other Gods, the Gods of
the *Ammonites*, the Gods beyond
the flood, I and my house will
serue the Lord *Rabboni*.

Dent. 23. 2.

Isa. 24. 15.

Let the ten Tribes follow *Ie-
roboam* son of *Nebat*, &c. offer
incense to the golden Calfe at
Bethel and *Gilgal*, adore *Dagon*,
bow downe to *Rimmon*, and in
this, God bee mercifull vnto
them : I know what the Angell
sayd vnto *S. Iohn*, *Reuel. 19.*

Reuel. 19. 10.

Dan. 3. 28.

προσκύνησον τῷ Θεῷ, *worship thou*
God : what *Nabucadonosor* sayd,
Blessed bee the God of Shadrach,
Melach, and *Abednego*, *who hath*
sent his Angell, and *hath deliuered*
his seruants that put their trust in
him :

him: what S. Paul saith, There is none other God but one: For though there be that are called Gods, whether in Heaven or earth, as there be many Gods and many Lords, yet unto us there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and wee by him, &c. one Lord, one Master, one Rabboni.

Of whose greatnesse and glorious Maiefty, that --- Εξαισιον & περιουσιας θεοτητας, that astounding glorious vision, to bee trembled at, not to bee imagined, much lesse imaged; I can say nothing at all, but as Nazianzene speaks, so will I, -- ἡτλημας & πλεον ἡτλαν ἡμολογῶ. Victus sum, & me victum esse fateor: I am at a non-plus, and ingenuously doe confesse I am at a non-plus. And with S. Ambrose, -- Hic est de quo cum dicitur,

1 Cor. 8. 4, 5, 6.

Μὴ εἶσι θεοὶ
ἀλλ' ὁ θεὸς ὁ ἀληθὴς
ἐστίν.

Damascen. in
Trisagio, ex
Cyrillo in lib.
de spir. ad Her-
meum quem
non legi.

Nazianz. in
Apologetico.

S. Ambros. de
fide ad Arrian.
cap. 6.

non potest dici. This is hee, of whom, when we haue spoke all that wee can of him, wee haue spoke nothing at all of him. Neither *Henech* translated; nor *Elias* carried vp to Heauen in a fiery Charriot; nor *Paul* rapt vp into the third Heauens, who heard things inutterable; nor *Salomon*, whose wisdom was as the sand of the sea-shore, so much admired of the Queene of *Saba*; nor *Moses*, skild in all the learning of the *Ægyptians*; nor the Disciples who did receiue the Holy Ghost in a visible shape; nor the Cherubims and Seraphins, that daily doe minister at the high Altar; nor the whole Quire and Hierarchy of Heauen can diue into the Essence of this God, either by their matutine or vespertine knowledge, to limbo forth rightly this *Rabboni*.

To conclude, with the woman of *Samaria*, *Hydriam non habeo*, *κὴ τί φέαρ ἔστι λαδὸν*: *I have no bucket, and if I had, the Well is too deepe.*

Iohn 4.

To this God, to this *Iesus*, to this *Rabboni*, I will euerlastingly cleave vnto: As the soule of *Jonathan* was knit, and glued, and souldred vnto *Dauid*, hee louing him as his owne soule, so shall euer mine vnto this heavenly *Dauid*, for so the Holy Ghost termeth him, *Ezech. 37. 24. Iesus Christ*, our *Rabboni*, was this *Dauid*: for *Dauid* was dead long before *Ezechiel* prophesied.

Ezech. 37. 24.

Ose 3. 5.

Ezech. 34. 23.

Though I bee cauteriz'd and sear'd with hot irons, my ioynts strappado'd, and puld, and rackt in sunder with wilde Horses: my flesh nipt off with hot burning pincers: mine eies, the cazements of my soule, the lamps of my body,

S. Ambrose
Serm. 91.

body, bored and wombled out :
Though I walke on hot burning
coles bare-foot, with *Tiburcius*,
I will say with him, *Iam videor*
mihimetipsi super rosas incedere :
Now me thinkes I walke vpon a
bed of roses : Though with S.
Agnes in S. *Ambrose*, I be cast in-
to the flaming fornace, I will cry
with her, -- *Ecce nunc rore caelesti*
perfusus, per Spiritum Sanctum,
focis iuxta me moritur, flamma
diuiditur, & ardor incendij, &c.
Now the raging flame is as be-
sprinckled with celestially dew,
by the Holy Ghost it is extingui-
shed, &c. It shall in no wise
touch me ; as indeede it did not,
for they were to put her other-
wayes to death.

Eusebius.

Though with *Polycarpus*, I be
put to the sword, and first to bee
burned, I will neuer cry, *Domine*
Cesar, but *Domine Rabboni*.

Though

Though with *Ignatius*, I bee
giuen vp to bee grinded in the
iawes and tearing teeth of sauage
beasts, as the Lesbian woman in
Plutarch sang, so wil I, *Αλεμωλαῖ ἄλε*
Grinde mill grinde, so that I
may bee made by kneading,
mundus panis Christo, qui mihi
panis est vite : pure manchet
for the table of the great King
Christ Iesus, who was, and is to
mee the Bread of life, and euer
shall be. *Opto ad Bestias pugnare*,
I doe thirst and long to fight,
and grapple with wilde beasts, be
it at *Ephesus*, or elsewhere.

*Plutarchus in
Symposio.*

Eusebius.

*Ignatius in
Epistola ad
Trallianos.*

Though I see with *Irenaeus* on
the two hils, the idoll of the Ty-
rant on one, and the Crosse of
our Lord *Iesus* on the other, I
will chuse rather the ignominy
and curse of this, then the grea-
test glory of that.

The Collects
of Francis Fen-
arlettius vpon
his life.

Though with *Cyprian*, that
holy

Serm. 5. Au-
gustin. de S.
Cypr. martyr.
in Secund. vol.
Cypr. in fine.

holy Saint and happy Martyr, I
heare that decree of *Galerius*,
Thacius Cyprianus gladio fodiatur:
Now *Cyprian* to the sword: I will
answer, Amen ô Lord, and *Deo*
gratias, thanks be to the Lord
Iesus Christ,

Though I bee pounc't and
brayed in a mortar with iron pe-
stles, as was *Anaxarchus* the Phi-
losopher, I will cry vnto the Ty-
rant-Tormentour, to *Nicocreon*,
πῶς πῶς Ἀναξάρχου δουκὸν, Ἀναξαρ-
χου ἐ πάντῃς: Bray, bray the sa-
chell of *Anaxarchus* his soule,
[his body] *Anaxarchus* himselfe
thou neuer canst bray.

Though with *Vincentius* I bee
rackt and torne with wilde hor-
ses, I will with courage crye
— *Insurge ô Daciane*, &c. Bri-
stle vp thy selfe ô *Dacianus* thou
Tyrant against mee, and vomit
out all thy virulency and bitter-
nesse

Theodoret. in
Serm. de Mar-
tiribus.

nesse of spirit, thou shalt see that I can do more who am tormented, then thou possibly canst doe that doest torment me.

Though with *Ieremie* I bee sawne in pieces of *Manasses* my owne Colin-germane: with *Amos* bee killed with a wooden beame: bee boyled as *S. Iohn* should haue beene in a hote caldron of scaiding oyle: broyled on a Grid-iron with *S. Laurantz*: my soule it selfe diuorced from my trembling, panting & throbbing limmes: I will neuer whiles I breath be diuorced in my loue to thee, since thy loue ô Lord was neuer diuorced from me.

I stand in awe of no torment whatsoeuer: for I know *Wisdome* 16. The creature that serueth thee which art the maker, is fierce in punishing the vnrighteous, but is easie and gentle to doe

Wisd. 16. 24.

doe good vnto such as put their trust in thee.

O Lord maile and arme vs with heauenly and manly resolution to lay downe our dearest liues for thee : being well assured that although the Alabaster boxes of our bodies bee broken all to peeces for thee, the precious spikenard of our soules, besides the anoyling of thee our sacred *Head*, (a sacrifice of our best deuotion) shall cast forth a redolent and sweet perfume ouer all the House, the whole Vniuerse, thy habitation and footstoolle, and be an incitation vnto many, to suffer martyrdom it selfe with all alacrity, & vndauntednesse of spirit, for the confession of thy holy name, and withall shall strike thy heauenly nostrils with all acceptable fragran-
cy, like to that sweet smelling sacrifice

The sweeter sa-
uour of rest.

crifice of *Noah*, a saour of diuine rest. And so (Lord) let this our due deuotion bee. Let this erect another new *Sabboth*, a sacred memoriall of thy rest from those dissoluing workes of Iustice and Indignation.

And thus the sound of my little *Saints-Bell* is ended.

The Lord grant that this Bell may ring vs All-In to glorifie God in the great Congregation, in this Church *Militant*, that so wee may be glorified of God in that Church *Triumphant*, in the new *Ierusalem*, the Citty of thrice-blessed soules, where is our happy *Incorporation*, our right *Infranchisement*, our truest *Denization*.

And now my breath and spirits are spent: but sure that's wel spent which is expended & layd out for the seruice of this great

Rabboni:

Rabboni: yet haue I so much spirit in-bosom'd in my humblest heart, by Gods Eternall Spirit, the right and sole Incumbent in this Temple, or rather his vn-worthy Synagogue; that by it I can (and so Ile winde vp all) sing that sacred Hymne of *Halleluiah* heere on Earth (and so I hope I shall in Heauen) which those deuout, and holy, and euer-blessed Saints, with long white Robes, and Palmes in their hands, doe caroll out, in that Heauenly Quire, to that *Rabboni*, our sweet Sauour, in whom all blessednes doth hiue.

Glory bee to the Father, and to the Son, and to the Holy Ghost; As it was in the Beginning, is now and euer shall bee, world without end. *Amen.*

FINIS.

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